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CATALOGUE
OF
THE GREEK PAPYRI
VOLUME I

BERNARD QUARITCH

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CATALOGUE
OF
THE GREEK PAPYRI
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VOLUME I
LITERARY TEXTS (Nos. 1—61)

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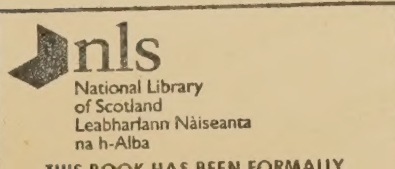
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WITH TEN PLATES

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INTRODUCTORY NOTE

THE present volume forms the first part of the third issue in the series of descriptive catalogues or guides to the collection of Oriental and Western manuscripts in the John Rylands Library.

Although the manuscripts described in the present catalogue are not of greater importance than those which furnished the material for the preceding issues in the same series—the Demotic and Coptic Papyri—they are certainly of more general interest, and therefore a much wider circulation will be given to the volume.

For that reason it has been thought advisable to indicate, in a few words, something of the range and character of the collection to which they belong, for the information of those scholars who are yet either unaware, or have but a vague idea of its importance.

The manuscripts number at the present time about 7,000, and constitute one of the principal attractions of the library. The nucleus of the collection consisted of the manuscripts contained in the Althorp Library, which was acquired by Mrs. Rylands in 1892 from the late Earl Spencer, to form part of the equipment of the present building, which was at that time in course of construction. This was added to from time to time by other purchases. But the present magnificence and special character of the collection were given to it by the purchase, in 1901, of the manuscripts of the Earl of Crawford, consisting of nearly six thousand rolls, tablets, and codices. It is of considerable importance, illustrating as it does the history of writing and illumination in the principal languages and characters, and at the same time offering to students, in many departments of literary research, original sources of great interest.

Beginning with the Eastern section, it must be said at once that the wealth of Oriental manuscripts, of all ages, and in a variety of languages, can only be indicated in the briefest manner. Armenian, Ethiopic, Sanskrit, Pali, Panjabi, Hindustani, Marathi, Parsi, Burmese, Canarese, Singhalese, Tamil, Chinese, Japanese, Malay, Javanese, Achinese, Mongolian, Balinese, Tibetan, Bugi, Kawi, Madurese, Makassar, and Mexican manuscripts are well represented. There are examples of those curious and rare productions the 'medicine books' of the Battas, inscribed on the bark of the alim-tree, or on bamboo poles. Of more general interest are the Persian, Arabic, and Turkish manuscripts, numbering nearly two thousand volumes. The examples of the 'Koran', dating from the eighth and ninth centuries, are, in many cases, of extraordinary beauty and value.

Of papyrus rolls and fragments there are examples of the 'Book of the Dead' in Egyptian Hieroglyphic and Hieratic. The Demotic papyri, the catalogue of which, compiled by Mr. F. Ll. Griffith, M.A., Reader in Egyptology in the University of Oxford, appeared last year, after about ten years of persistent labour, form probably the most important collection of documents in this script at present extant. There are a large number of

Greek papyri, the literary portion of which is described in the present volume; and a considerable collection of Arabic papyri, the result of the examination of which is awaited with interest.

In Coptic the papyri and the codices, ranging from the sixth to the sixteenth century, have been described by Mr. W. E. Crum, M.A., in the catalogue which also appeared last year. In Samaritan there is an interesting, though not large, group of Biblical and liturgical texts, including an important vellum codex of the 'Pentateuch', written in A.D. 1211. In Syriac there is a vellum codex of the 'Gospels' of the sixth century, and what is probably the earliest known complete Syriac 'New Testament', written about A.D. 1000. The Hebrew manuscripts comprise many 'Rolls of the Law', and several illuminated codices of the 'Haggadah'. Among the Greek manuscripts there are several beautiful Gospel books, but the most important member of the group is a considerable fragment of a vellum codex of the 'Odyssey', possibly of the third century; this is published in the present volume (No. 53) along with the papyri, with which its date and Egyptian provenance naturally associate it.

Of the Latin manuscripts, whether produced in Italy, Spain, France, Germany, Flanders, or England, there are some hundreds, including several known to have issued from famous writing schools of the Middle Ages. The English, French, and Italian manuscripts, though not numerous, will fittingly bear comparison with the Latin.

If the manuscripts themselves excite interest and admiration, not less striking are many of the jewelled bindings in metal and ivory, dating from the tenth to the thirteenth centuries, which impart to them a character and a value of a very special kind.

While it is the primary duty of a library to preserve its books and manuscripts, yet the importance of such an institution rests not upon the mere custodianship, nor upon the number of works assembled upon its shelves, but upon the use to which they are put. It is essential, therefore, that the value and importance of such a collection should be made known, and it is with this object that the Governors have undertaken the publication of the series of descriptive catalogues of which the present volume forms a part.

A number of recognized scholars have kindly undertaken to deal with the manuscripts in their own special line of research, with the result that work upon several other groups of documents is in an advanced state of progress.

Mr. H. W. Hogg, M.A., B.Lit., Professor of Semitic Languages in the University of Manchester, has undertaken the Arabic manuscripts, a large group of upwards of a thousand volumes. Dr. Montague Rhodes James, Provost of King's College, Cambridge, is dealing with the Western section. Dr. A. E. Cowley, Sub-Librarian of the Bodleian, Oxford, is engaged upon the Samaritan group. Dr. R. A. Nicholson, M.A., Lecturer in Persian in the University of Cambridge, has undertaken to catalogue the Persian collection; Dr. D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford, has undertaken to describe the Arabic papyri; and Dr. Rendel Harris the Syriac manuscripts.

HENRY GUPPY,
Librarian.

MANCHESTER,
December, 1910.

PREFACE

THE great majority of the texts here published, which constitute the literary portion of the Greek papyri belonging to the John Rylands Library, were purchased by myself in Egypt on behalf of Lord Crawford or the late Mrs. Rylands. The locality from which some of them proceeded was ascertained with tolerable clearness, and the origin of one or two more is fixed by internal evidence. Wherever the provenance seemed sufficiently assured this is specified; when no locality is named, it is to be inferred that satisfactory testimony was not forthcoming.

My thanks are due to several scholars who have kindly assisted me on special points, more particularly to Mr. T. W. Allen, whom I have consulted on matters pertaining to Homer, to Prof. J. Ilberg, who has made some valuable suggestions on Nos. 21, 29, and 29 (a), to Prof. Gilbert Murray, who has seen some of the proof-sheets and contributed a reconstruction of No. 15, and to Prof. Smyly in connexion with No. 27. Dr. Schubart was good enough to verify for me certain points in papyri preserved at the Berlin Museum.

The non-literary section of the Rylands papyri, which is naturally much more extensive, will occupy at least two volumes, of which the first is already in hand and will, it is hoped, be issued early in 1912. A chronological arrangement will be adopted, and the next Part of this Catalogue will accordingly contain documents of the Ptolemaic and Roman epochs, those of the Byzantine period being reserved until later.

ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD.

December, 1910.

CONTENTS

	PAGE
INTRODUCTORY NOTE	v
PREFACE	vii
TABLE OF PAPYRI	x
NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS	xii

TEXTS

I. THEOLOGICAL FRAGMENTS	I
II. NEW CLASSICAL TEXTS	22
III. EXTANT CLASSICAL AUTHORS	76

INDICES

I. INDEX TO NEW LITERARY TEXTS	195
II. INDEX OF PASSAGES DISCUSSED	202

LIST OF PLATES

1. 2 Frag. 1 recto, 5 verso, 10	} <i>at the end.</i>
2. 7, 12	
3. 6, 58 Fol. 4 recto, Fol. 5 recto	
4. 13, 14, 44, 51 Cols. ii-iii, 54	
5. 16, 22, 28 Fol. 2 verso, Fol. 7 verso	
6. 18, 19, 20, 30	
7. 21	
8. 24, 26, 42, 61 recto	
9. 53 Fol. 76 verso, Fol. 89 verso, Fol. 92 verso	
10. 55 Frag. 3, 57, 60	

TABLE OF PAPYRI

	PAGE
1. Deuteronomy ii-iii	Fourth century 1
2. Job i, v, vi	Sixth or seventh century 3
3. Psalm xc (xci)	Fifth or early sixth century 7
4. Epistle to the Romans xii	Late sixth or seventh century 9
5. Epistle to Titus i, ii	Third century 10
6. Nicene Creed	Sixth century 11
7. Hymn	Sixth century 13
8. Liturgical Fragment	Fifth century 15
9. Liturgical Fragment	Fifth or sixth century 16
10. Hagiographical Fragment	Sixth century 18
11. Christian Fragment	Fifth or sixth century 20
12. Certificate of Pagan Sacrifice	A.D. 250 20
13. Epic Fragment	Second century 22
14. Lyric Fragment	Second or third century 23
15. Lament for a Lover	Second century 24
16. Comedy	Late second century 25
16 (a). Comedy	Third century B. C. 26
17. Epithalamium	Fourth century 28
18. Historical Fragment	Second century B. C. 29
19. Epitome of Theopompus, <i>Philippica</i> xlvii	Second century 32
20. Political Treatise	First century B. C. 34
21. Treatise on Physiology	First century B. C. 36
22. Mythological Fragment	First century 40
23. Epitome of the <i>Odyssey</i>	Second century 42
24. Scholia on Homer, <i>Iliad</i> iv	First century 43
25. Lexicon to Homer, <i>Iliad</i> xviii	Second century 45
26. Apion, Γλώσσαι Ὀμηρικαί	First century 46
27. Astronomical Treatise	Third century 48
28. Περὶ παλμῶν μαντικῇ	Fourth century 56
29. Medical Receipts	Third century 65
29 (a). Medical Receipts	Second century 66
29 (δ). Medical Receipts	Second century 69
30-41. Miscellaneous Minor Fragments	Third century B. C.—sixth century A. D. 69
42. Latin Fragment	Fourth century 75

TABLE OF PAPYRI

xi

	PAGE
43. Homer, <i>Iliad</i> i	Early third century . . . 76
44. Homer, <i>Iliad</i> i	First century B. C. . . . 81
45. Homer, <i>Iliad</i> ii	Second century 82
46. Homer, <i>Iliad</i> iv	First century 82
47. Homer, <i>Iliad</i> v	Second century 83
48. Homer, <i>Iliad</i> v	Third century 85
49. Homer, <i>Iliad</i> xvi	Third century B. C. . . . 87
50. Homer, <i>Iliad</i> xviii	Third century 87
51. Homer, <i>Iliad</i> xxiv	First century B. C. . . . 88
52. Homer, <i>Odyssey</i> xi	Second or third century . . 90
53. Homer, <i>Odyssey</i> xii-xv, xviii-xxiv	Third or fourth century . . 91
54. Hesiod, <i>Theogonia</i>	First century B. C. or A. D. . 179
55. Herodotus ii	Second century 180
56. Hippocrates, <i>Περὶ διαίτης ὁξέων</i>	Second century 181
57. Demosthenes, <i>De Corona</i>	Late second or early third cent. 183
58. Demosthenes, <i>De Corona</i>	Fifth or sixth century . . . 184
59. Writing Exercise : Demosthenes, <i>De Corona</i>	Third century 189
60. Polybius xi	Late second century . . . 190
61. Cicero, <i>In Catilinam</i> ii	Fifth century 193

NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

IN this volume the originals are generally reproduced so far as possible except for division of words, capital initials in proper names, and supplements of lacunae. Accentuation and punctuation, &c., has however for the sake of greater clearness been introduced in Nos. **27** and **29-29** (*6*). Additions or corrections by the same hand as the body of a text are throughout in small thin type, those by a different hand in thick type. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts in this volume, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are as follows:—

P. Amh. = The Amherst Papyri (Greek), Vols. I-II, by B. P. Grenfell and A. S. Hunt.

Archiv = Archiv für Papyrusforschung.

B.G.U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I-II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell.

P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.

P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli.

P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.

P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.

P. Oxy. = The Oxyrhynchus Papyri, Parts I-VI, by B. P. Grenfell and A. S. Hunt; Part VII, by A. S. Hunt.

P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.

P. Reinach = Papyrus grecs et démotiques, by Th. Reinach, W. Spiegelberg, and S. de Ricci.

P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.

I. THEOLOGICAL TEXTS

1. DEUTERONOMY ii-iii.

10.3 x 11.5 cm.

Fourth century.

These few verses from the second and third chapters of Deuteronomy in the Septuagint version are inscribed on the lower part of a leaf out of a papyrus book. It was not a showy volume, for the leaf is made up of a sheet of which the recto had been previously used, the two pieces being stuck together face to face; hence the literary writing in both pages is on the verso. This makeshift material is well matched by the unornamental character of the script. The text is in two (or possibly more) columns, written in rather large and roughly formed round uncials. Hands of this class are difficult to date, but a *terminus a quo* is fortunately provided by the cursive document of the recto, where the month Phaophi in the 10th year of Diocletian, which = the 9th of Maximian, i. e. A.D. 293, is mentioned. A fourth-century date for the copy of Deuteronomy is therefore very suitable, and to that period it is most probably to be assigned; it is not likely to be later than the end of the century.

This fragment may thus claim to be not inferior in point of antiquity to the Codex Vaticanus (B), and to surpass the Codex Alexandrinus (A), the other principal authority (commonly ascribed to the fifth century) for Deuteronomy; and in spite of its unattractive appearance it presents a text which is not without interest. This, as is so often the case with early papyri, cannot be readily classified. Noticeable agreements with B against A and F (the Ambrosianus, of the seventh century) occur at ll. 4, 7-8, 29, and 39, with AF against B at ll. 9, 14, 37, and 43. There is also one variant (l. 26) which is not shared with any of the uncial MSS., but reappears in several of the cursives; while two more (ll. 10-11 and 37) are the peculiar property of the papyrus, and not otherwise recorded. In the former of these two cases the ordinary reading has been supplied in the margin as an alternative. Accents and breathings have been added with what in a prose manuscript is a surprising frequency; another sign rarely met with outside poetical texts is the small marginal cross which occurs opposite ll. 48-9. An apostrophe usually accompanies the final letter of a proper name ending with a mute, a practice exemplified also in P. Oxy. 2, &c. Punctuation is effected by a stop in the middle position. All these adjuncts are presumably due to the original scribe, at any rate if, as is likely, he was responsible for the correction of ll. 10-11.

References in the collation below to the uncial MSS. are taken from Swete's Cambridge edition, to the cursives from Holmes and Parsons.

Page 1. Col. i.

[εγγυς υιω]ν Αμμ[ῶ
 [ου προ]σηλθαμεν.
 [παντα] τα συνκυρουν
 [τα χει]μαρρου Ἰαβόκ'
 5 [και τας] πολεις τας
 [εν τη ο]ρινη· καθο
 [τι ενετ]ειλατο κς̄ ο
 [θεος ημ]ων ημιν·
 [και επι]στραφεῖν
 10 [τες απ]ήραμεν ανε
 βημεν οδον] την εις Βαν και γ
 [εις συ]ναντησιν
 [ημιν α]υτος και πας
 [εξηλθεν ὡ]ς βασιλε[υς της
 15 [Βασαν] Δ

ii. 37

Col. ii.

του [μ]η κατα[λιπειν αυ
 του σπερμα· και [εκρα
 τή]σαμεν πασῶν των
 πόλεων αυτου [εν
 20 τω καιρω εκεινῶ ου
 κ ην πόλις ἥν οὐκ ελα
 βαμεν παρ αυτων ε
 ξηκοντα πολ[εις παν
 τα τα περιχωρα [Αργοβ
 25 βασιλεως Ωγ' ε]ν Βα
 σαν πασαι αἱ πόλεις
 5 οχυραι τείχη [υψηλα

iii. 1

Page 2.

Col. ii.

Col. i.
 I]
 [ορδανο]ν απο του [χ]ει
 [μαρρο]ν Αρνῶν και εως
 30 [Αερμ]ων οι Φοινικες ε
 [πονο]μαζουσιν ο Αερ
 [μων] Σανιῶρ· και ο Αμορ
 [ραιος] επονομασεν αυ
 [το Σα]νεῖρ· πασαι πολεις
 35 [Μεισ]ῶρ και πασα Γα
 [λααδ] και πασα Βασαν
 [εως] Ελχά και εως Ε
 [δραε]ῖν πολεις βασι

iii. 8

9

10

[εκει]νην [επρονο
 40 μενσαμ[εν εν τω
 καιρω[[ν]] ε]κεινω
 απο Αροηρ [η εστιν
 παρα το χι]ειλος χει
 μαρρου Αρ[ων και
 45 το ημισυ [ορους
 Γαλαάδ· κ]αι τας πο
 λεις αυτο[ν εδωκα
 × τω Ρουβη]ν και τω
 × Γάδ· και τ[ο καταλοι
 50 πον του [Γαλααδ και
 πασαν τη]ν Βασαν
 βασιλείαν [Ωγ

iii. 12

13

1. The supplements are taken from B; but the papyrus may of course have had *εις γην υιω]ν Αμμ[ᾱ* as in AF and Θ, the Freer MS. of the fifth century just published by H. A. Sanders.

2. *προ]σηλθαμεν*: so A; *προσηλθομεν* BΘF.

3. A horizontal stroke above the third *υ* of *συνκυρουν* is crossed through.

4. *χει]μαρρου*: so BF¹; *χειμαρρω* AΘ, *χειμαρρων* apparently F*. Θ has *Ιαρβοκ*'.

6. *ο]ρινη*: so AΘF; *ορεινη* B.

7-8. *κς̄ . . . ημιν*: so B*; *ημιν κς̄ ο θς̄ ημων* B^{corr.}·ΘF, om. *ημιν* A.

9. *επι]στραφεντες*, which is required by the size of the lacuna, is the reading of B^{ab}AΘF; *στραφεντες* B*. The stroke above *ν* at the end of the line is superfluous, since *ν* was written out; cf. note on l. 3.

10-11. *απ]ήραμεν*: *ανεβημεν* MSS., a reading which has been inserted in the margin of the papyrus.

For ἀπάραι ὁδόν cf. e.g. Numbers xxi. 4 ἀπάραντες ἐξ ὧν τοῦ ὄρους ὁδὸν ἐπὶ θάλασσαν ἐρυθράν. ἐξήραμεν is also possible; cf. Numbers x. 33 ἐξήραν ἐκ τοῦ ὄρους Κυρίου ὁδὸν τριῶν ἡμερῶν. The marginal variant and the letters ασ omitted in the name Βασαν may have been supplied by the first hand.

11. την: της A. The omission of και . . . Βασαν was caused by the repetition of the name Βασαν. A hand perhaps not to be distinguished from that of the original scribe subsequently added the missing words, writing και at the end of l. 11 and the rest below the column (ll. 14-15); the corresponding symbols at the ends of ll. 11 and 15 are those usually employed in supplying an omission, e.g. P. Oxy. 223. 125.

14. The lectional signs accompanying Ωγ are visible. Ωγ (B^{bc}AΘF) not Γωγ (B*) was no doubt written, as in l. 25. της before Βασαν is also found in B^{ab}AΘ; om. B*F.

21. ελαβαμεν: cf. l. 2 προ]σηλθαμεν. ελαβομεν BAΘF.

24. τα περιχωρα: so AΘF; B has τα συνκυρουντα π., the words τα συνκυρουντα being, however, cancelled by dots placed above the letters.

25. βασιλειωσ: not βασιλειας, as in Θ and the cursives 19, 108, 118, and some others.

ἐ[ν Βα]σαν: or perhaps ἐ[ν τη Β., with F.

26. αι: so a number of cursives, including the 'Lucianic' 108 and 118 (Holmes and Parsons), which, however, have ισχυραι in place of οχυραι; om. BAΘF.

29. και εως: so BΘ; εως A, εως ορους F.

30. ἐ[πνο]μαζουσιν: επωνομασαν B^{abc} over an erasure, and Θ.

31. ο: l. το: but the papyrus is damaged, and there is a trace of ink near the top of the preceding ν, so perhaps τ was interlineated; cf. l. 11.

33. επονομασεν: so B*AF; επων. B^{ab}Θ.

34. πολεις: so BAF; αι πολεις Θ. Cf. l. 26.

37. εως Ε[δραε]ν: om. εως MSS. Εδραειν is also the spelling of AΘF; Εδραειμ B.

39. [επρονο]μευσαν[εν]: so B* and the cursives 108 and 118; εκληρονομησαμεν B^{ab}AΘF.

43. παρα το χ[ειλος]: so B^{ab}AΘF; επι του χειλους B*.

45. It is impossible to be sure whether the papyrus read [ορους with B* or [του ορους with B^{ab}AF. The line without του would not be shorter than l. 41, nor longer than ll. 49 and 50 with it. Θ has του ορους του.

48-9. For the sign in the margin opposite these lines cf. e.g. P. Oxy. 841; its meaning remains uncertain. For other cases of critical signs in papyrus MSS. of prose works cf. e.g. 52. 33, P. Oxy. 16 and 442.

52. βασιλειαν: om. F*. The papyrus no doubt read Ωγ with B^{ab}AΘF (cf. note on l. 14); Γωγ B*.

2. JOB i, v, vi.

Frag. 3 17.2 x 10.2 cm.

Sixth or seventh century. Plate 1 (Frag. 1 recto).

The following portions of the chapters i, v, and vi of the book of Job are contained on the remains of two leaves from a papyrus book, doubtless the same as that to which P. Amh. 4 once belonged. Not only is the arrangement of the lines identical and the hand of the same type, but the verso at the top of the first page of P. Amh. 4 (i. 21) is the correct continuation of that at the bottom of one of the pages of 2, which cannot be a fortuitous coincidence; these two leaves were therefore contiguous in the codex. Several other instances will be noticed in this volume where Rylands papyri prove to be parts of texts already published, illustrating the unfortunate way in which the finds made by natives tend to become divided and scattered.

The hand is rather large upright uncial, which may be assigned to the sixth or seventh century. A light brown ink was employed which is sometimes very difficult to distinguish on the discoloured and rubbed surface. The verses are as usual stichometrically arranged,

a fresh line being normally begun for each successive *στίχος*, the initial letter of which is somewhat enlarged. Textually the papyrus possesses some slight interest, having two readings otherwise recorded only in later cursives (cf. notes on ll. 7-8 and 29) and two or three others which are peculiar to itself (ll. 19, 78, 82). Of the three chief uncials, B⁸A, which are collated below, it is much nearest to B, and incorporates none of the longer variants of the Codex Alexandrinus.

Frs. 1, 2 recto.

Plate 1.

	του απαγ'γειλαι σοι	i. 15
	ετι τουτου λαλουντος ηλθεν	16
	ετερος αγ'γγελος και ειπεν	
	προς Ιωβ'	
5	πυρ επεσεν εκ του ουνου και	
	κατεκαυσεν τα προβατα και	
	τους ποιμ[εν]ας ομοιως	
	κα[τ]εφ[α]γεν	
	[και] σ[ω]θεις εγω μονος ηλθον	
	3 lines lost.	
	[προ]ς Ιωβ [οι ιππεις εποιησαν	17
	[ημ]ιν κε[φ]αλας γ'	
15	[και] εκυ[κ]λω[σαν] τας καμηλους	
	και η[χ]μαλ[ω]τευσαν αυτας	
	και του[ς] παι[δας] απεκτειναν	
	μαχ[α]ιραις	
	[σ]ωθει[ς] δε ε[γω] μονος ηλ	
20	[θ]ο[ν] [τ]ου α[πα]γγειλαι σοι	
	[ε]τι [τουτ]ου [λαλουντος] αλλος	18
	αγγελος ερχεται λεγων	
	τω Ιωβ	

Frs. 1, 2 verso.

	των υιων σου και των [θυγα	
25	τερων σου εσθιοντων	
	και πινοντων	
	παρα τω αδελφω αυτων τ[ω]	
	πρεσβυτερ[ω]	
	εξεφνης πν[α] μεγα εξηλθεν	19
30	εκ της [ερ]ημου	
	και ηψατο των τεσσαρων γ[ω]	
	4 or 5 lines lost.	
	[θον] του α[πα]γγ'γειλαι σοι	
	[ουτως] ανασ[τα]ς Ιωβ διερ	20
	[ρηξεν] τα ι[ματ]α αυτου	

[και εκειρατο τη]ν κ[ο]μην της
 40 [κεφαλη]ς αυ[τ]ου
 [και πεσων χα]μα[ι] προσεκ[υ
 [νησεν κ]αι ε[ι]πεν
 [αυτος γυμνο]ς ε[ξ]ηλ[θ]ο[ν] εκ
 [κοιλιας $\overline{\mu\rho\sigma}$] μου [
 45 [γυμνος και απελε]υσομε [εκκει

Fr. 3 recto.

[ειτα γνωση οτι ε]ιρηνευσει
 [σου ο ο]ικος
 [η δε διαιτ]α της σκηνης σου
 [ου μη] αμαρτη γνωση δε [οτι
 50 [πολ]υ το σπερμα σ[ου]
 [τα δε τεκ]να σου εσται [ωσ]περ το
 [παμβοτ]ανον του [αγρου
 [ελευση δε] εν ταφω ωσπερ σ[ι
 [τος ω]ριμος κατα καιρον
 55 [θεριζ]ομενος
 [η ωσπερ θε]ιμωνια αλωνος
 [καθ ωραν σ]υνκομ[ι]σθαισα
 [ιδου ταυτα ουτ]ως ε[ξ]ιχνιασαμ[εν
 [ταυτ]α εστ[ι]ν α ακηκοαμεν
 60 [συ δε γ]νωθει σ[αυ]τω τι επραξα[ς
] ὑπολαβων δε Ἰωβ' λεγει
 [ει γαρ τι]ς ιστων [στησα]ι μο[υ
 [. . .] [. . .]
 [τας δε οδ]υνας μου [αραι εν] ζυγ[ω
 65 [ομοθ]υμα[δ]ο[ν
 [και δη αμ]μου [παραλ]ιας β[αρ]υ [
 [τερα εσται

Fr. 3 verso.

αλλ ως εοικεν τ[α] ρηματα μου
 εστιν φανλα [βελη γαρ
 70 κῦ εν τω σωματ[ι] μου εστιν
 ων ο θυμος αυτω[ν] εκπι
 νει μου το α[ι]μ[α] οταν
 αρξωμ[α]ι λαλιν κεντ[ουσι] με
 ?[ι γαρ] μη δια καινη[ς] κεκραζεται
 75 ονος αγριος
 [αλλ η τ]α σειτα ζητ[ων

	[ε]ι δε και ρηξει φωνην βους επι φατινην εχων [τα βρωματα ει βρωθησεται αρτο[s ανευ αλος	6
80	ει δε και [ε]στι[ν] γε[υμα εν ρημα [σι]ν [κ]ει[οις ου δυνατ[αι] παυ[σα]σθα[ι . . .	7
	. . . η ψυχη μου βρομον γαρ ο[ρ]ω τα σειπ[α μου	
85	ω[σπ]ερ οσμην λεον[τος ει γαρ [δω]η κ[αι] ελ[θοι μου η αι[τη]σις	8
	κ[α]ι την [ε]λπ[ιδ]α μου [δω]η ο κ̄ς [αρ]ξαμ[ενος ο κ̄ς] τρ[ω]σταω με	9
90	[.] . . .	

1. At the end of the line there is an appearance of traces of ink, but it is probably deceptive.
3. αγγελος προς Ιωβ A, with αυτω after ειπεν.
5. ουρανον επι την γην A.
6. κατεκανσεν: κατεφαγεν A.
- 7-8. ομοιως κα[τ]εφ[α]γεν: so the cursive 147; κατεφαγεν (κατεφλεξεν N*, κατεκανσεν A) ομοιως other MSS.
9. Either [σω]θεις δε (B) or [και] σωθεις (N) or [και] εσωθην (A) may be read.
13. προς Ιωβ is omitted in N*; A has ερχεται προς Ιωβ και λεγει αυτω (cf. note on l. 3). For the neglect of the stichometric division after Ιωβ cf. l. 72 and P. Amh. I. 4 recto 3.
14. κεφαλαι: so BN*; αρχας N^{o-a}A.
17. εν may have followed απεκτειναν as in NA (απωλεσαν for απεκτειναν N*); but the line is long enough without it.
19. [σ]ωθει[s] δε: cf. verses 15 and 16; εσωθην δε or και εσωθην MSS.
- 21-2. ερχεται ετερος αγγελος N.
- 22-3. λεγων] τω [Ιωβ: or possibly προς Ιωβ λε]γω[ν as in A.
27. του (sic) νιω σου τω αδελφω A.
29. εξηλθεν: so the cursives 157, 254, 257: επηλθεν other MSS. (ηλθεν 249). εξεφνης is for εξαιφνης.
37. ακουσας Ιωβ αναστας A.
38. αυτου: so NA; there seems to be scarcely room for ιματ[ια] εαντο[ν] (B), but the reading is uncertain.
40. αυ[τ]ου: so N^{o-a}A, om. BN. A adds further και κατεπασατο γην επι της κεφαλαις αυτου.
- 41-2. προσεκυνησεν τω κ̄ω N^{o-a}A, and this may have been in the papyrus if the division was προσεκυνη|σεν.
45. απελε|υσομε: cf. l. 29 εξεφνης.
50. Though the papyrus is partially preserved where the ου of σου would have stood, there is no sign of those letters, and the supposed trace of the σ is very uncertain; possibly the word was omitted.
53. απελευση (A) would be too long.
54. καιρον αυτου A.
58. εξιχνιασα N*.
60. τι: so B^{ab}N*A; ει τι B*N^{o-a}C. A has ποιησας for επραξας.
61. The first line of the new chapter is begun further to the right than the rest, and in l. 62 also the supplement is rather shorter than would be expected. Perhaps the number of the chapter preceded; but, as the verso shows, the arrangement of the lines was not very regular.
63. The apparent traces of ink are more than enough to account for την οργην, which should follow μου: the cursive 161 has a marginal variant την αθυμian, which is perhaps possible here, though unconvincing.
70. σωματι: στοματι N.

71. *αυτων* : om. A.

72. Cf. note on l. 13.

78. *φατην* : l. *φατης*.

79. *ει* . . . *αλος* om. **N***.

81. [*κ*]εν[οις : καιροις **NA**. It is impossible really to say what the reading of the papyrus was.

82-3. The papyrus here had a peculiar variant, though what it exactly was is unfortunately doubtful. The ordinary reading is *ου δυναται γαρ* (δε A) *πανσασθαι μου* (*μου πανσ.* AC) *η οργη* (so **BN***; *ψυχη* **N**^{o-2}A, *ευχη* C). In the papyrus *μου* is clear at the end of the sentence, preceded apparently by *η ψυχη*; the connecting particle after *δυναται* seems to have been omitted, and on the other hand some word not found elsewhere to have been inserted between *πανσασθαι* and *η ψυχη*. The vestiges of the first two letters of l. 83 rather suggest *νω*, and perhaps *πο|νων* would be possible: *ορ|γης* is unsuitable, and *θυ|μον* unsatisfactory.

84. There is barely room for *ον* before *γαρ*.

85. *οσμη* **N***.

3. PSALM xc (xci).

Behnesa.

10.4 x 10 cm.

Fifth or early sixth century.

The latter part of the 90th Psalm, badly copied in an irregular semi-cursive hand of medium size, probably in the fifth or early sixth century. The verses are written continuously without division, and punctuation is also lacking. From the appearance of the sheet, which at the ends of the lines is unbroken, as well as the character of the hand and of the orthography, it may be surmised that this fragment was not part of an extensive manuscript, and perhaps the papyrus when complete included no more than this single Psalm, which was transcribed as an amulet; cf. the wax-tablet published by Nicole in *Textes grecs de la Collection papyrologique de Genève*, 1909, pp. 43 sqq., where part of the same Psalm is copied at the end of an account. For textual purposes a document of this kind is unlikely to be of much independent value, and the chief point of interest is to observe its affinities, which are with the Codex Alexandrinus, the Turin Psalter, and the second corrector of the Codex Sinaiticus, as against the Vaticanus; cf. notes on ll. 3, 14, 21, 23.

.		
[ου φοβηθ]ηση απο φοβου νυκ[τερινου]		xc. 5
[απο βελ]ους πετομενους ημερας		
[απο παρα]μ[α]τος εν σκ[ο]τει διαπορευ		6
ομ[ε]νου απ[ο] σ]υμπτωμ[α]τος και δεμ		
5 ονιου μ[εσημ]βριν[ου πεσειτ]ου εκ του κ		7
ριτου σο[υ μ]υριας και μυρια[s εκ] δευξιον σ		
ους προ σε δε ουκ ειγγειει πλην τοις οφ		8
θαλμοις ου κατανοησεις και ανταπο		
δοσιν αμαρτωλων [ο]ψη οτι συ κε η ε		9
10 λπ[ις] μου των υψιστον εθου καταφυ		
γ[ην] σου ου προσε[λετε] προ[s] σε κακα και		10

[μα]στιξ ου ουκ ενγαει[ι] του σκινωματι σ	
ου οτι τοις αγγελο[ι]ς ατου εντελειτε πε	11
ρι σου του διαφυλαξε σε αυτω εν πασης	
15 ταις οδοις σου επι χειρων αρουσιν σε	12
μη ποτε προσκοπ[τ]ης προς λιθον του π	
οδον [σου] επι ασπ[ι]δα και βασιλiskon	13
επιβη[ση] κα[ι] καταπατησεις λεοντα	
και δρα[κον]τα οτι επ εμε ηλπισεν και ρυ	14
20 [σομαι] αυτων σ[κε]πασω αυτων οτι ε	
[γνω τ]ο ονομα [. .] μου κικραξετε μυ κ	15
[αι ε]πακουσο[μ]αι αυτον μετ ατου ιμ[ι]	
[εν θλ]ηπει εξελουμαι αυτων κα[ι] διξο	16
[αυτ]ω το σωτηριον μου ρ . . . [

2. 1. πετομενου.

3. εν σκ[ο]τει διαπορευομ[ε]νον: so $\mathbf{N}^{c-a}T$; διαπορευομενου εν σκοτει BAR.

4. 1. δαιμονιου; cf. l. 13 εντελειτε, l. 14 διαφυλαξε, l. 21 κικραξετε.

5. The scribe seems to have written πεσειτου for πεσειται owing to confusion with the του following. κριτου is for κλιτου: AT similarly have κλιτου σου, R^* κλιτου (σου R^a); l. κλιτους with BN. For the omission of one of two sigmas cf. ll. 7 and 8.

6. 1. δεξιων σου.

7. 1. προς.

8. 1. σου for ου.

9. σν: so BNAT; σν ει R.

10. 1. του for των. μ of μου is corrected, perhaps from τ.

11. There is not room for προσελευσεται, and since there is no known variant it is likely that there was a lipography of the letters υσε.

12. ου is repeated by mistake. 1. τω σκηνωματι.

13. 1. αυτου: cf. l. 22.

14. αυτω: om. MSS. πασης is for πασαις, which is also found in A(-σες)T; πασιν R, om. BN.

15. επι: και επι \mathbf{N}^* (om. \mathbf{N}^{c-a}). 1. αρουσιν.

16. προσκοπ[τ]ης: so Eusebius, *Dem. Evang.* p. 248; προσκοψης MSS. But there is barely room for the [τ], and possibly there was some correction, though the remains as they stand are inconsistent with προσκοψης.

20. 1. αυτον . . . αυτον.

21. There would be room for two letters between ονομα and μου. Probably there was some graphical error, or else a defect in the papyrus.

κικραξετε μυ: 1. κικραζεται μοι. κικραζεται προς με $\mathbf{NA}(\text{καικ.})T$, επικαλεσεται με BR.

22. Either ε]πακουσομαι ($\mathbf{N}^{c-a}AT$) or ε]σακουσομαι (\mathbf{BN}^*R) can be read, but the former seems the more likely in view of the tendency of the papyrus to agree with $\mathbf{N}^{c-a}AT$ against R. 1. αυτου for ατου.

23. εξελουμαι: so $\mathbf{N}^{c-a}RT$; και εξελουμαι \mathbf{BN}^*A . αυτων is for αυτον, which is read here also by $\mathbf{N}^{c-a}AT$ (om. \mathbf{BN}^*R), and διξο for δειξω, if ο is rightly read; but possibly ξ ended the line and ω followed in l. 24. After αυτ(ο)ν the writer has omitted και δοξασω αυτον. μακροτητι ημερων εμπλησω αυτον, the loss being probably caused by the repetition of αυτον.

24. After μου there seems to be a chrism or a ρ followed by two or three more letters. It is not certain that this line was the last of the sheet.

4. EPISTLE TO THE ROMANS xii.

14.8 x 22.1 cm.

Late sixth or seventh century.

An extract from the twelfth chapter of the Epistle to the Romans, written with a dark brown ink in long lines across the fibres of the recto of the papyrus. The medium-sized sloping letters are of the uncial type for the most part, but δ is regularly provided with a diagonal loop, and other tendencies towards cursive occasionally manifest themselves; the style indicates a date about the end of the sixth or the beginning of the seventh century. There is a loss of some lines at the top, and the extract, which ends at verse 8, presumably began with verse 1 of the chapter. It seems to have been copied out for reading in church, and there are some comma-like marks (others have perhaps disappeared), inserted above the line between certain words and syllables, which may have been intended to guide the reader's eye; but since the verso is blank it is unlikely, though the inference is not certain, that this was a leaf from a formal lectionary. Textually the fragment is of slight value, though an agreement with the Codex Sinaiticus against the other chief MSS. is observable in l. 9.

· · · · ·
 φρονειν παρ ο [δε]ι φρον[ει]ν αλλα φρονειν [ει]ς το σωφρονειν xii. 3
 εκαστ[ω] ως [ο] θς εμ[ε]ρισεν πι[σ]τεω[s] καθαπ[ε]ρ γαρ ε[ν] ενι σωματι 4
 πολ[λ]α μελη εχομεν τα δε[ε] μελη π[α]ντ[α] ο[ν] την αυ[τ]ην' πραξιν εχει
 ουτως ο[ι] πολλοι εν σωμ[α] εσ[μ]εν εν Χω το δε καθ εν αλλ[η]λων μελη 5
 εχοντες δε χ[α]ρ[ι]σματα κατα τη[ν] χαρ[ι]ν την δ[ο]θεισαν ημιν 6
 διαφ[ο]ρα [ειτε προφητ[ε]ιαν κ[α]τα] την αναλογ[ια]ν τη[s] πιστεω[s]
 ειτε διακομ[ι]αν εν' τη [δια]κ[ο]νια ειτε [ο] δ[ι]δασκων εν' τη διδασκαλεια 7
 ειτε ο παρακ[α]λων [εν] τη παρακλησει ο μεταδιδους ε[ν] απλοτητι 8
 ο προειστανομενος εν σπουδη ο ελεων εν ἰλαροτητι τε . () η ει () α +

2. [ο] θς εμ[ε]ρισεν: εμερισεν ο θεος A.
 πι[σ]τεω[s]: μετρον πιστεως MSS.
 καθαπ[ε]ρ: so B^NAC; ωσπερ DEFG.
3. πολ[λ]α μελη: so B^NDEFG; μελη πολλα ALP.
 μελη π[α]ντ[α]: παντα μελη F.
 πραξιν εχει: so F; εχει πραξιν the better MSS.
4. εσμεν is omitted in FG.
 το δε καθ εν: το δε καθ εις B^NAD*FGP, ο δε καθ εις D^{bo}EL.
7. [ο] δ[ι]δασκων: διδασκαλειαν A.
8. ειτε: so B^NA, &c.: om. DEFG.
9. προειστανομενος: so B (προϊστ.); προϋσταμενος other MSS.

How the more cursive letters following ἰλαροτητι should be explained is uncertain. An overwritten letter above the doubtful ε looks like a χ, but may possibly be meant for λ; the supposed ι is a vertical stroke in continuation of the cross-bar of ε, through which stroke there is a diagonal dash. Perhaps nothing more than a chrism follows, the appearance of an α at the top of it being delusive. τελεντα η επ(ιστολη) is a conceivable interpretation, but that is not a usual formula.

5. EPISTLE TO TITUS i, ii.

10.6 x 4.9 cm.

Third century. Plate 1 (verso).

This fragment, containing parts of a few verses from the first and second chapters of the Epistle to Titus, comes from the bottom of a leaf out of a papyrus book which appears to have been of a decidedly early date. The round and rather large uncial hand is very similar to that of the Oxyrhynchus Genesis (Part IV, No. 656; cf. Plate II), which we assigned to the third century, and it no doubt belongs to about the same period as that papyrus, though the present fragment is perhaps the later of the two. A slight tendency towards division of words may be observed. The usual contractions of *θεοῦ* and, probably, *ἀνθρώπων* are employed.

Though too small to be of much value textually, the fragment preserves one interesting reading, *ἀφθονίαν* for *ἀφθορίαν* in ii. 7, which is recorded as a variant in two ninth-century manuscripts, but has apparently not previously been found in any actual text. But the correctness of *ἀφθονίαν* does not of course follow from its now established antiquity.

Recto.

ζειν οἱ[ινες ολους οικους ανατρε	i. 11
πουσι διδα[σκουντες α μη δει αισχρου	
κερδους χα[ριν ειπεν τις εξ αυτων	12
ἴδιος αυτω[ν προφητης Κρητες αει	
5 ψευσται κ[ακα θηρια γαστερες αργαι	
η μαρτυρι[α αυτη εστιν αληθης δι	13
ην αιτιαν [ελεγχε αυτους αποτομωσ	
ἵνα υγαινωσιν εν τη πιστει μη	14
προ[σ]εχοι[τες] Ιουδαικοις μυθοις	
10 και εντολ[αις] ᾠων αποστρεφο	
μενων τη[ν] αληθειαν παντα κα	15
θαρα τοις [καθαροις τοις δε μεμιαμ	
μενοις κα[ι] απιστοις ουδεν καθαρων	

Verso. Plate 1.

δεδο]υλω	ii. 3
15 [μενας καλοδιδασκα]λους ἵνα	4
[σωφρονιζωσι τας ν]εας φιλαν	
[δρους ειναι φιλοτεκ]νους σωφρο	5
[νας αγνας οικουργου]ς αγαθας	
[υποτασσομενας τοις] ιδιοις αν	
20 [δρασιν ινα μη ο λογο]ς του θυ βλα	
[σφημηται τους νε]ωτερους	6
[ωσαντως παρακαλ]ει σωφρο	

[νειν περι παντα σεαυ]τον παρε 7
 [χομενος τυπον καλ]ων εργαων
 25 [εν τη διδασκαλια αφ]θονιαν σε
 [μνοτητα λογον υγιη] ακαταγνω 8
 [στον ινα ο εξ εναντι]ας εντρα

3. It is impossible to say whether the papyrus had δε after ειπεν with N*FG, &c.; ACD and most other MSS. omit δε.

8. The omission of εν with N* would produce an unusually short line; W(estcott)-H(ort) place εν within brackets. A diaeresis has probably disappeared above the ν of υγιαυ[ωσιw].

10. εντολ[ais]: so most MSS.; ενταλμασιw FG and Theodoret. The abbreviation of ανθρωπων seems likely, but is not certain.

11. The line is sufficiently long without μεν, which is added after παντα by KL and correctors of NDE, the τ of την being under the λ of εντολ[ais]; but the omission of μεν in the papyrus cannot be considered certain.

12. μεμιαμμενοις is the spelling of the best MSS.; vv. ll. μεμιαμενοις and μεμιασμενοις.

18. To attempt to decide between οικουργους (N*ACD*E, &c., W-H.) and οικουρους (N^cD^cHK, &c.) is precarious. The lacuna is of just the same size as those of the next two lines, where in the one case 17, and in the other 16, letters are lost.

23. παρέ]χομενος τυπον: so N*ACDE, &c.; τυπον παρεχ. N*.

25. αφ]θονιαν: the papyrus is considerably the oldest authority for this reading, which occurs as a v.l. in FG. αφθοριαν N*ACD*E*, &c., W-H., αδιαφθοριαν N^cD^cE**, &c. αγνειαν is added after αφθοριαν by C and αφθαριαν after σεμνοτητα by D^cE**, &c.

6. NICENE CREED.

12.4 × 12.9 cm.

Sixth century. Plate 3.

This papyrus has the distinction of preserving what is, apparently, considerably the oldest copy extant of the Nicene Creed. It is, unluckily, mutilated, the left-hand half of the sheet, on which the text was inscribed in long lines across the fibres, having disappeared entirely, as well as the corner at the top of the opposite side. In these circumstances it is difficult to measure the length of the lacunae with much accuracy, especially where, as in the case of the first ten lines, the precise point of division between the lines is not absolutely certain. With which of the slightly varying versions of the Creed this early Egyptian copy had most affinity is therefore uncertain; so far as can be judged it did not quite coincide with any one of them. The main authorities for the text are: (1) a letter of Eusebius which was written to his diocese at the time of the Nicene Council and is extant in three chief recensions, viz. Appendix to Athanasius, *De decret. synod. Nic.* (E^a), Socrates, *Hist. Eccl.* i. 8 (E^s), and Theodoret, *Hist. Eccl.* i. 12 (E^t); (2) Athanasius, *Epist. ad Iovianum* 3 (A); (3) Socrates, *Hist. Eccl.* i. 8 (S); (4) Basil, *Epist.* 125 (B); (5) Cyril of Alexandria, *Epist.* 3 *ad Nestorium* (C) and *Epist. ad Anastasium* (Migne No. 55). A collation with these versions is appended in the notes below.

The text of the Creed proper is preceded and followed by certain formulae which are unfamiliar from other sources. That at the end is a personal profession of faith couched in the first person singular: 'This is my creed, with this language [I shall approach without fear(?) the terrible judgement-seat of the Lord Christ in that dread day when He shall come again in His own glory to judge the quick and the dead and to reign with the saints for ever and ever. Amen.] Of the introductory matter only a few words remain, but they suffice to indicate that its tenor was a statement of the authority on which the Creed rested; there is an ambiguous reference in the third line to Rome.

The papyrus is a good deal rubbed, and the brown ink is sometimes difficult to distinguish against the dark surface. The handwriting is a sloping uncial, small in the first three lines, but from that point onward of a medium size which tends gradually to increase; it seems to be of about the sixth century. A soft breathing occurs twice in l. 12, and a stop in the middle position in l. 11. The usual theological contractions are found, besides one or two other abbreviations, including κ for $\kappa\alpha\iota$; $\sigma\upsilon$ is written as a monogram above the line in $\mu\sigma\upsilon$ and $\tau\sigma\upsilon$ in ll. 14 and 15.

On the other side of the sheet are a few, for the most part illegible, lines of what looks like some sort of account, ending with the name of the month $\chi\omicron\iota\acute{\alpha}\kappa$. Whether this is the recto or the verso is questionable, but on the whole it appears probable that the Creed is on the recto and was the first to be written of the two documents.

[+ αυτη η πιστις 23 letters	αφθ]αρτος ως κ . [15 letters
[32 "	ωρισ]εν η αγιε εκκλ[ησια
[33 "	τη]ς Ρωμης ηγουμε(ν) [. πιστευ

[ομεν εις ενα $\theta\bar{\nu}$ $\pi\bar{\rho}\alpha$ παντοκρατορα παντων ορ]ατων τε και αορ[ατων ποιητην κ εις
 5 [ενα $\kappa\bar{\nu}$ $\text{I}\eta\bar{\nu}$ $\chi\bar{\nu}$ τον $\nu\bar{\nu}$ του $\theta\bar{\nu}$ γεννηθεντα εκ τ]ου πατρος μο[νο]γ[εν]η τουτεστιν
 [εκ της ουσιας του $\pi\bar{\rho}\sigma$ $\theta\bar{\nu}$ εκ $\theta\bar{\nu}$ φως εκ φωτος] $\theta\bar{\nu}$ αληθινον εκ [θ $\bar{\nu}$ αληθινου
 [γεννηθεντα ου ποιηθεντα ομοουσιον τω $\pi\bar{\rho}\iota$ δι ου τα παντα ε]γενετο τα τε εν
 [τω ουρανω κ τα εν τη γη τον δι ημας το]υς [ανου]ς κ δια την ημε[τεραν σωτηριαν
] . με[. . .]
 [κατελθοντα κ σαρκωθεντα ενανθρωπη]σαντ[α] παθοντα κ ανα[σταντα τη γ̃] ημερα
 10 [ανελθοντα εις τους ουρανους ερχο]μεν[ον] κριναι ζωντας [κ νεκρους κ
 [εις το αγιον $\pi\bar{\nu}\alpha$ τους δε λεγου]τας . [η]ν ποτε οτε ουκ ην [κ] πριν γεννηθηνα[ι
 [ουκ ην κ οτι εξ ουκ οντων εγενε]το η εξ ετερας υποστ[α]σεως η ουσιας
 [φασκοντας ειναι η τρεπτον η αλλοι]ωτον τον $\nu\bar{\nu}$ του $\theta\bar{\nu}$ τουτους αναθεματιζι
 [η καθολικη κ αποστολικη εκκλησι]α αυτη μου η πιστις μετα ταυτης τ̃ης ογομ[α
 15 [σιας 21 letters] τω φρικτω βηματι του δεσπο(του) $\chi\bar{\nu}$ εν τη φοβερα
 [ημερα εκεινη η παλιν ελευσεται εν] τη ιδια δοξη κριναι ζωντας κ νεκρους
 [κ βασιλευσαι συν αγιοις εις τους αιω]νας των αιωνων αμην +

1. αυτη η πιστις : cf. Epiphanius, *Ancorate*, c. 120 αυτη μεν η̃ πιστις παρεδόθη ἀπὸ τῶν ἁγίων ἀποστόλων κτλ. ; or perhaps η̃ αγια πιστις, as in the introductory words to the so-called Constantinopolitan Creed, η̃ ἁγία πίστις ἥν ἐξέθεντο οἱ ἅγιοι πατέρες ρν' κτλ. Cf. also Cyril, *Ep. ad Nest.* 3 αυτη γὰρ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἡ̃ πίστις, ἥ̃ συναينوῦσιν ἅπαντες οἱ τε κατὰ τὴν ἐσπέραν καὶ κατὰ τὴν ἑφάν ὀρθόδοξοι ἐπίσκοποι· πιστεύομεν κτλ.

2. For ωρισεν cf. e.g. the Definitio Fidei of the Council of Chalcedon, η̃ ἁγία . . . σύνοδος . . . ὤρισε τὰ ὑποτεταγμένα. αγιε is a slip for αγια.

3. A reference to Rome here is hardly expected, since the Roman bishop Silvester seems to have taken no prominent part in convening the council, which he did not attend, nor to have presided at it through his deputies. But it is unnecessary to assume any such implication in the present passage.

5. Eust. places *μονογενῆ* before *Θεόν* instead of after *πατρός*.

6. *φως*: καὶ Φῶς E^sS. Perhaps the doubtful ε of *αληθειων* is really a θ and some other letter was deleted between it and η.

8. *εν τη γη*: ἐπὶ τῆς γῆς A, and room could be found in the papyrus for this variant, either by supposing that *ον(ρα)νω* was written, or by omitting *τον* before *δι ημας*, with S. The uncontracted form of *οὐρανός* is, however, rather more suitable in l. 10, and the assumption of an agreement here with S is not very satisfactory. That the writer was inconsistent in the matter of contraction is shown by l. 5, where *πατρος* is written out.

9. The omission of *και* before *ενανθρωπη]σαντ[α* (so E^sAB) is desirable in order to reduce the length of the initial supplement, which even so has two or three letters more than those of the lines immediately preceding and following. But the restoration of this passage is complicated by the doubt as to the meaning of the illegible insertion above the line. Possibly the termination is *-θοντα* or *-θεντα*, but there is no known variant to which it could belong. A more tempting interpretation would be to suppose that the addition represented ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου, a phrase which first appears in the Creed preserved by Epiphanius, *Ancorate*, c. 120, and was incorporated in the Nicene Creed as confirmed by the Council of Chalcedon in A.D. 451. *καὶ Μαρίας παρθενου* might be read, but there is no room for *της*.

10. *ερχομενον*: or *κ(αι) ερχομενον* (Est), which could be read if *τους* were omitted (so E^s Clem. *Ep.* 55) or if *ουρανους* were abbreviated *ουνους*.

11. *το αγιον πν(ευμ)α*: or *το πν(ευμ)α το αγιον*, with E^sAC. E^sS add *οτι* after *λεγοντας*.

13. Considerations of space make it practically certain that *η κτιστον*, which in most of the authorities precedes *η τρεπτον* but is omitted by E^tC, did not stand in the papyrus.

τουτους: om. EstS; *τους τοιουτους* B.

14. The papyrus apparently agreed with E^{as}C in omitting *αγια* before *καθολικη*. E^s omits *και αποστολικη*. At the end of the line *της ονομ[ασιας]* is very uncertain: the doubtful η may be *οι* or *ου*, and μ or *ισ* could be read in place of ν; but neither *της ομολο[γιας]* nor *προσοισομ[αι]* are suitable.

15. *βήματι*: cf. Rom. xiv. 10 *παρastiσόμεθα τῷ βήματι τοῦ θεοῦ*, 2 Cor. v. 10 *φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ*, and 11. 7.

16-17. The supplements are added *exempli gratia*. The last line may also be a doxology, e.g. *ω συν π(ατ)ρι κ(αι) αγιω πν(ευμα)τι η δοξα εις τους αιωνας*, or *δι ου η δοξα και το κρατος εις κτλ.* (cf. e. g. P. Oxy. 407. 6).

7. HYMN.

17·8 × 12·9 cm.

Sixth century. Plate 2.

A Christian hymn to the Saviour, well preserved after the first few lines. There is a break at the top of the papyrus, but the extent of the loss can be accurately determined from the fact that the composition is an acrostic, the lines commencing with the letters of the alphabet in their order from *a* to *ω*. The acrostic method, of which there is an instance on papyrus as early as the first century (P. Tebt. 278), was very common in the Byzantine period; cf. 41, Krumbacher, *Gesch. d. Byz. Lit.* pp. 697 sqq., and, for another example of its use in a hymn, P. Amh. 2. The lines are furthermore divided off into stanzas by a kind of refrain introduced at every fourth verse, in which the first word only is varied. Apart from this strophic arrangement there is no attempt at metre. The subject of the hymn, which may have been intended for the Christmas festival, is the birth of Christ and its attendant

blessings. Some parallels in language are cited from the Greek liturgy for Christmas in the notes below.

The text is written across the fibres of the papyrus in fairly good sloping uncials of medium size, dating from about the sixth century. It is rather inaccurate, and a number of small alterations are necessary; it may of course be removed several stages from the archetype. There are signs of another line below the conclusion of the hymn, which therefore was perhaps followed by another; but the papyrus seems to have been an isolated sheet, not part of an extensive MS.

[α
[β
[γ . . .] . []
δο[ξ]α σο[ι] τες αυτον ειπομεν κ̅ε δο[ξ]α σο[ι]
5 εκ πνευ[ματος] αγιου εγεννηθη] Χ̅ς
ζων ημ[ι]ν χαρισομενος]
ηξιωσας μεθ ημων συναναστραφηναι
θαυμαζοντες αυτον ειπομεν κ̅ε δοξα σοι
ιδου η παρθενος ετεκεν τον Εμμανουηλ
10 κατελθων εξ ουρανους
λαον πεπλανημενον εκ γης Αιγυπτου διασωσ[ας]
μεγαλυνοντες αυτον ειπομεν κ̅ε δοξα σοι
νικεν κατ εχθρον εβουλετο παρασχου ημιν κ̅ς
ξενοδοχειτη παρα την Μαρθαν
15 ορατος εν σαρκει αορατος
προσπειπτοντες αυτον ειπομεν κ̅ε δοξ[α] σ[ο]ι
ρηματα αληθεια ανετειλ[εν] ημιν κ̅ς
σαρκοθεις εκ παρθενου το[υ] α[π]ειρογαμους
υπερεψουντες αυτον ειπομ[εν] κ̅ε δοξα σοι
20 φως εκ φωτος ανετειλεν ημ[ι]ν κ̅ς
Χ̅ς ο βασιλευς
ψυχας ημετερας εκ γης Αιγυπτου
διασωσας
ως πασα πνοη ειπομεν κ̅ε δοξα σοι +
· [.] . [

ll. 4-24. ' . . . let us glorify Him, singing, Glory to Thee, O Lord.

Of the Holy Ghost was Christ incarnate, to bestow upon us life: Thou didst deign to dwell with us. Let us reverence Him and say, Glory to Thee, O Lord.

Lo the Virgin has born Emmanuel: He came down from heaven, and saved from the land of Egypt the people that was astray. Let us magnify Him and say, Glory to Thee, O Lord.

The Lord desired to give us victory over our enemies: He abode with Mary, the unseen was seen in the flesh. Let us worship Him and say, Glory to Thee, O Lord.

The Lord has risen for us, the Word of truth, incarnate of the unwedded virgin. Let us extol Him, and say, Glory to Thee, O Lord.

The Lord has risen for us, Light of Light, Christ the King, having saved our souls from the land of Egypt. As one voice let us say, Glory to Thee, O Lord.'

4. δο[ξ]α σοι [might be read, but the line is no doubt to be restored on the analogy of ll. 8, 12, 16, and 19, δο[ξ]ασου[τες] being a misspelling for δοξαζοντες. ειπομεν here and in l. 8, &c., is of course for ειπωμεν.

6. χαρισομενος is added only *exempli gratia*; cf. Romans vi. 23 χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος.

10-11. l. ουρανον. The participles κατελθων and διασωσ[as] are loosely constructed with what precedes; διεσωσ[as] cannot be read, but perhaps should be restored. Αιγυπτου is used in the common metaphorical sense, for which cf. Etym. Magn. Αἴγυπτος . . . σημαίνει παρὰ τῷ θεολόγῳ τὴν ἁμαρτίαν, ὡς Ἐντεῦθεν Αἴγυπτον φεύγομεν τὴν σκυθρωπὴν καὶ διώκτριαν ἁμαρτίαν (Greg. Naz. *Orai.* 42, p. 686 c).

13. l. νικην . . . παρασχειν.

14. l. ξενοδοχεῖται, and Μαριαν for Μαρθαν, who would obviously be out of place here.

15. Cf. the Menaea for Dec. 25 (p. 223, ed. Ven.) σήμερον δρᾶται σαρκὶ ὁ φύσει ἀόρατος . . . διὰ τοῦτο καὶ ἡμεῖς δοξολογοῦντες βοήσωμεν αὐτῷ . . . Σωτήρ ἡμῶν, δόξα σοι.

17. ρηματα αληθεια is apparently for ρημα της αληθειας in apposition to κς like φως in l. 20. The metaphor of ανετειλ[εν] (cf. l. 20) in the Christmas liturgy needs no illustration.

18. l. σαρκωθείς . . . της απειρογαμου. The τ line which should intervene between ll. 18 and 19 is missing, and perhaps has dropped out; but it may be easily supplied by writing της απειρογαμου as a separate line. Immediately below the initial σ of σαρκωθείς there is a mark resembling a paragraphus, but probably this is an accidental smudge and has nothing to do with the dislocation of the acrostic at this point.

19. l. υπερψουντες.

20. Cf. the Nicene Creed (6. 6) and the quotation from the Menaea in the next note.

24. Cf. Ps. cl. 6 πᾶσα πνοὴ αἰνεσάτω τὸν κύριον and the Menaea for Dec. 25, p. 218 . . . ὁ σαρκωθείς ἐκ Πνεύματος Ἁγίου καὶ ἐκ τῆς ἀειπαρθένου Μαρίας ἐνανθρωπήσας, φῶς ἡμῖν ἔλαμψας . . . φῶς ἐκ φωτὸς . . . πᾶσα πνοὴ αἰνεῖ σε . . .

8. LITURGICAL FRAGMENT.

6.2 x 8.7 cm.

Fifth century.

A small fragment of papyrus inscribed on both sides with a series of sentences based mainly upon the Psalms, but including one citation from the New Testament. A free use is made of the scriptural texts, suggesting that the quotations were from memory, and possibly the leaf, which is inaccurately written in a medium-sized clear semi-cursive, of, perhaps, the fifth century, was not designed for more than private devotional purposes; 9, however, which contains a composition of similar character, has the appearance of part of a regular service-book.

Recto.

δ . [.] λ . [.]
+ αφ[ε]ται τα παιδια ερχεσθ[αι]
π[ρ]ος με των διοντων εστιν η
βασιλεια των ουρανων +
5 + σοι υπεμεινα ολην την η

Verso.

[.] . [.] . [.]
10 [.] σωρ φυλαξον
[με] κ[ε] ως κο[ρ]ην οφθαλμον
μη ε[γ]κ[α]τ[α]λ[ι]πις με ως φιλαν
[θρ]ω[π]ο[ς] + [μ]η απορις με

μεραν μνησθητι των οικ
[τι]ρ[μω]ν σου] $\overline{\kappa\epsilon}$ αμαρτίας νεο
τητος και αγν[ου]ας ου μη μνησ
[θης
.

[α]πο το[υ] π[ρ]οσωπω σου κ[α]ρ
15 διαν κ[α]θαραν φιλανθρωπε
εκτισ[ε]ν επ εμε και σωζον με
.

11. 2-9. 'Suffer the little children to come unto Me, of such is the kingdom of heaven. On Thee do I wait all the day. Remember Thy tender mercies, O Lord; remember not the sins of my youth nor my ignorances.'

11. 10-16. '... Saviour. Keep me, O Lord, as the apple of the eyes; forsake me not in Thy graciousness. Cast me not away from Thy presence; create in me a clean heart, gracious God, and save me.'

2-4. Cf. Matt. xix. 14, Luke xviii. 16, Mark x. 14. The papyrus takes $\xi\rho\chi\epsilon\sigma\theta\alpha\iota$ from Mark and Luke ($\xi\lambda\theta\epsilon\acute{\iota}\nu$, Matt.), $\tau\hat{\omega}\nu\ \acute{\omega}\rho\alpha\nu\hat{\omega}\nu$ from Matthew ($\tau\hat{o}\hat{\upsilon}\ \theta\epsilon\acute{o}\hat{\upsilon}$, Mark, Luke). $\alpha\phi[\epsilon]\tau\alpha\iota$ is for $\alpha\phi[\epsilon]\tau\epsilon$ and $\delta\iota\omicron\upsilon\tau\omega\nu$ for $\tau\omicron\iota\omicron\upsilon\tau\omega\nu$.

5-8. Cf. Ps. xxiv. 5-7. $\sigma\omicron\iota$ in l. 5 should be $\sigma\epsilon$. In adding $\kappa(\upsilon\rho\iota)\epsilon$ after σου in l. 7 the papyrus agrees with \aleph ARU against B. It is peculiar in omitting μου after νεοστητος and in having ου μη for μη in l. 8, where μου μη ($\aleph^{\circ a}$ ARU) cannot be read. The κ of και has been corrected perhaps from a μ .

10-11. = Ps. xvi. 8. $\kappa\omicron\rho\eta\nu$: so $B^{ab}\aleph^{\circ a}$ ARU; $\kappa\omicron\rho\alpha\nu$ B. $\sigma\phi\theta\alpha\lambda\mu\omicron\nu$ is for $\sigma\phi\theta\alpha\lambda\mu\omega\nu$, but the MSS. have $\sigma\phi\theta\alpha\lambda\mu\omicron\nu$. $\aleph^{\circ a}$ inserts $\kappa\upsilon\rho\iota\epsilon$ after με.

12. The scanty vestiges suit $\mu\eta\ \epsilon[\gamma]\kappa[\alpha]\tau\alpha[\lambda]\iota\pi\iota\varsigma$, which will be for $\epsilon\gamma\kappa\alpha\tau\alpha\lambda\iota\pi\eta\varsigma$ like $\alpha\pi\omicron\rho\iota\psi\iota\varsigma$ for -ης in l. 13; cf. Ps. xxvi. 9, xxxvii. 21, lxx. 9, 18, cxviii. 8, cxxxix. 9. Neither $\phi\iota\lambda\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ nor $\phi\iota\lambda\alpha\nu\theta\rho\omega\pi\iota\alpha$ occurs in the Psalms.

13. The supposed chrisem before $[\mu]\eta$ is very doubtful, being represented only by part of the cross-bar which might equally well belong to e. g. ϵ or ς ; but $\phi\iota\lambda\alpha\nu[\theta\rho]\omega\pi[\omicron]\varsigma$ would not fill the space.

13-14. = Ps. l. 13. $\alpha\pi\omicron\rho\iota\psi\iota\varsigma$ is for $\alpha\pi\omicron\rho(\rho)\upsilon\psi\eta\varsigma$ and $\pi\rho\omicron\sigma\omega\pi\omega$ for -ου.

14-16. Cf. Ps. l. 12 $\kappa\alpha\rho\delta\iota\alpha\nu\ \kappa\alpha\theta\alpha\rho\acute{\alpha}\nu\ \kappa\tau\acute{\iota}\sigma\omicron\nu\ \acute{\epsilon}\nu\ \acute{\epsilon}\mu\omicron\iota$, $\acute{\omicron}\ \theta\epsilon\acute{o}\varsigma$. Either $\epsilon\kappa\tau\iota\sigma[\epsilon]\nu$ or $\epsilon\kappa\tau\iota\sigma[\omicron]\nu$ may have been written, $\kappa\tau\acute{\iota}\sigma\omicron\nu$ being intended in either case; and l. $\sigma\omega\sigma\omicron\nu$ for $\sigma\omega\zeta\omicron\nu$.

9. LITURGICAL FRAGMENT.

21.1 x 25.3 cm.

Fifth or sixth century.

The contents of this papyrus, the upper part of a large leaf from a book, resemble those of 8, consisting of a number of sentences which incorporate more or less exactly scriptural phraseology, derived in this case from Isaiah as well as the Psalms; as before, however, the latter are especially prominent. The surface of the papyrus is in places much damaged, and the consequent difficulty of decipherment is augmented by the illiterate corruption of the text. This is written with brown ink in rather large and thick sloping uncials, which may be assigned to the fifth or sixth century. The common contractions are employed, and $\kappa\alpha\iota$ is written κ . An abbreviation which perhaps stands for $\acute{\alpha}\lambda\lambda\eta\lambda\omicron\upsilon\iota\acute{\alpha}$ (cf. note on ll. 10-11) usually marks the close of the different versicles.

Recto.

[.] $\kappa\tau$. . ϵ . [.] . . . σ . $\eta\sigma\kappa\lambda\alpha$. . [.]
[.] . $\epsilon\mu\epsilon$ ι η $\delta\epsilon\zeta\iota\alpha$ σου . [.]

5. Possibly *η ουσια*, not *ημισια*. The doubtful *σ* may be *ε*.
 6. It is uncertain whether *κ*, *α* or simply *κα* should be read.
 7. *λυμψας* seems clear, but the meaning is obscure; perhaps *λαμψας* or *λημψ* . . . was intended. The word before *τας καρδιας* is possibly *στηρισον* (cf. Ps. l. 14 *στήρισόν με, cxi. 8 ἐστήρικται ἡ καρδία, &c.*).
 9. Cf. Ps. cxxxvii. 5 *μεγάλη ἡ δόξα Κυρίου* (N^{c-a}ART). *αυτοκρατωρ* occurs only in 4 Maccabees (*αὐτοκρ. παθῶν, ἀλγηδόνων*).
 10-11. Cf. Ps. xxviii. 11 *Κύριος ἐλόγησεν τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ*. *αωνα*, not *αι-* nor *ε-*, was apparently written. Whether the letters before the chrism are rightly interpreted as *αλ(ληλουια)* is doubtful. The *α* is quite clear at l. 22 (it is unlikely that *α* there should be connected with what precedes), and this is followed by what seems to be *λ* joined by an oblique stroke of abbreviation. *ἀλληλουιά* is commonly used as a title in the Psalms, but occurs also at the end of Ps. cl; cf. *Berl. Klass.* vi. vi. 4. 5. In l. 8 a chrism only is used.
 12-14. = Ps. xlvii. 1-2. 1. *αἰνετος σφοδρα* (A similarly has here *αἰνετο σφοδρα*) . . . *ευριζω*. Something apparently stood in the papyrus between *ημων* and *ορει*, and probably *εν* was read as in N^{c-a}RT. B*NART all have *ευριζων*, and A reads *πασα τη γη*.
 14-15. *καθαπερ . . . ἰδαμ[ε]ν* is from Ps. xlvii. 9. 1. *ηκουσαμεν: ἰδαμεν* for *εἶδομεν* is also the spelling of A*RT, the two latter MSS. as well as N^{c-a} prefixing *και*.
 15. Where the insertion placed above this line, and continued also over l. 16, was intended to come in is not clear. [*υ*]πελαβομεν (cf. Ps. xlvii. 10 *ὑπελάβομεν, ὁ θεός, τὸ ἔλεός σου*) . . . *επιθετω* makes no sense, and the interlineation is presumably to be connected with those words; the identity of the termination *ιομενος* and *υ*]πελαβομεν *ος* is noticeable, but may be accidental. *σῶσον τὸν λαόν σου* occurs in Ps. xxvii. 9. For *φιλανθρωπε* cf. 8. 12 and 15.
 16. *σοι* is for *σου*: cf. Ps. xxxiv. 24 *κρίνόν με, Κύριε, κατὰ τὴν δικαιοσύνην σου*.
 16-17. Cf. Ps. li. 11 *ἐξομολογήσομαί σοι εἰς τὸν αἰῶνα*.
 19. *]σον* if right will be an imperative such as *σωσον*.
 21. Cf. Isaiah xxvi. 13 *κτῆσαι ἡμᾶς, Κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν*. Perhaps on this analogy *εκτο*'s *σ(ο)*ν should be restored: *]σον* cannot be read.
 23-4. Perhaps *ως (ε)ις χεῖρας ἐχθρῶν* or *ἐχθροῦ* is common in the Psalms and elsewhere, e.g. Ps. xxx. 8, xl. 2, lxxvii. 61. The apparent horizontal stroke above *ι* may be meant for a mark of diacresis.
 24-5. Cf. e.g. Ps. lxxviii. 9 *βοήθησον ἡμῖν, ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἕνεκα τῆς δόξης τοῦ ὀνόματός σου*. In l. 24 1. *ημιν* for *ημας*. In l. 25 the first letter of the verb if not *υ* must be *ψ*; possibly there is some corruption of *ὑψωσον*.
 26. Some word like *σωτηρία* is wanted at the end of the line; cf. e.g. Ps. xxxvi. 39 *σωτηρία δὲ τῶν δικαίων παρὰ Κυρίου*.
 27-9. From Isaiah xxxviii. 20 *καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ*.
 30-3. Cf. Ps. cxliv. 15-16 *οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν . . . ἀνοίγεις σὺ τὰς χεῖράς (την χεῖρα N^{c-a}RT) σου καὶ ἐμπιπλῆς πᾶν ζῶον εὐδοκίας*. In l. 32 *τος αγαθος* seems to have been written for *τοis αγαθοis*; cf. e.g. Ps. cxxiv. 4 *ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ*.
 36. It is doubtful whether any letter intervenes between *α* and *αλ(ληλουια)*. The rest of this line is blank.

10. HAGIOGRAPHICAL FRAGMENT.

18.3 × 21.4 cm.

Sixth century. Plate 1.

The following fragment, which is evidently part of a description of the adventures of some Christian saint, is apparently not extant. What remains of the narrative is for the most part a discourse by the saint, who had been condemned to death by starvation (l. 6) and already been twenty or more days without food or drink (l. 3). M. H. Delehay, e,

to whom the text has been submitted, suggests that it may possibly come from an early redaction of the martyrdom of Lucian, who was similarly subjected to the torture of starvation, but is not credited in the extant account (Migne, *Patres Graeci*, 114. 397) with the language found in the papyrus.

Both the beginnings and ends of the lines are lost, but the extent of the lacunae is determined by ll. 7-8, where a quotation from the First Epistle to the Corinthians shows that the gap at that point extends to 25 letters. On this basis the loss elsewhere is roughly calculated, though of course it is quite uncertain how the lines are to be divided, and the arrangement adopted below is purely arbitrary. The hand, a large sloping uncial, but including a minuscule μ , may be assigned to the sixth century; the writing is at right angles to the fibres, and the ink of the brown colour common in the Byzantine period. For punctuation, besides the ordinary dots, which occur in three positions, a comma is sometimes used, but this seems to have indicated division of words rather than a true pause. On the verso is a seventh-century Coptic account giving a list of names with payments in artabae of σίτος.

.....]ων, οὐτωσῖ. και φασκων· γιμ[.....]. [21 letters
]ας, νηστευσαι προθεμενος. εκλυσιν, ὑπ[„ „
]. ρων και ἴδου σημερον, ως ἴστε. εικοσι [ημεραι εισιν ας ασιτω
 μηδενος γευσαμενος μητε αρτου. μητε ποματος. κα[ι..... κατα
 5 ημεραν ε]καστην, εσθιων και πινων. δια την παρα[19 letters
]ν. δι ον την ασιτιαν κατεκριθην· η γαρ ε[16 „ τα η
 τοιμασ]μενα τοις δικαιοις αγαθα. α οφθαλμος ουκ ει[δεν και ονς ουκ ηκουσεν
 και επι] καρδιαν αν[ου] ουκ ανεβη. της προς ολ[21 letters
]με ου συγκεχωρηκεν· εν ολιγω γαρ κεκρ[ατηκα 16 „
 10 αγ]ωνας. και τελειωσω την καλην στρατειαν κ[19 „
 ... ταυ]τα αυτου λεγοντος· εθαυμαζον παντες ακο[νουντες αυτου
 φ]ωνη διαλεγομενου μετα τοσαντην ασιτιαν [18 letters
 ... παλι]ν την φωνη[ν] επηρε· λεγων· μετανοειτε [„ „
]. απελευσομαι προς τον εμον δεσποτην [20 „

 A fragment.

.....
]λω[

1. Perhaps γιμ[ωσκετε.

3. The first letter may be ε, i.e. ημ[ερων. A high stop has possibly disappeared between the ν and και. The vestige of the final letter suggests ι rather than τ.

6. ων was originally written, but the ω seems to have been altered to ο.

7-8. The quotation is from 1 Cor. ii. 9. ολ[at the end of l. 8 is perhaps ολ[ιγον.

10. If]ωνας is right, αγ]ωνας seems to suit the context better than αι]ωνας: but the first letter may be ο. For the succeeding words cf. 1 Tim. i. 18 ἵνα στρατεύῃ . . . τὴν καλὴν στρατείαν.

11. CHRISTIAN FRAGMENT.

15.1 x 13.6 cm.

Fifth or sixth century.

Whether this fragment should be classed as literary is very doubtful. It is written across the fibres of the papyrus in a large uncial hand of the fifth or sixth century, and the widely spaced lines, of which the ends are preserved, may have been of considerable length. The first and second persons plural are used, and there is a reference to the 'terrible judgement-seat of Christ our God'. Perhaps the fragment belongs to a hortatory composition of some kind; but it may be only from a letter, though the style of the writing suggests that the contents were not intended simply for private perusal, and would suit an epistle of some dignitary of the Church.

.
] : [. . .] . [.
] αγραφήν ὑμιν κατα μέρος
] . αὐτῆς ἐλευθέρωσιν αὐτ .
] . εἰ οὖν ἐπισταμεθα τὴν
 5] εἰ προνοίαν ποιοῦμενη
] ἀτηρῇ ἰσως πρὸς τῷ
 φοβε]ρω βηματι Χ^ς τοῦ θ^ς ἡμῶ
] φ[. .] .

3. Perhaps] ταύτης.

7. Cf. 6. 15 and the passages quoted in the note *ad loc.*

12. CERTIFICATE OF PAGAN SACRIFICE.

Fayûm.

22 x 12.4 cm.

A. D. 250. Plate 2.

This papyrus, though not literary, may conveniently be included in the theological section. It is another example of the *libelli* or declarations of conformity to the pagan worship exacted during the Decian persecution of the Christians. As in the case of four out of the five instances hitherto known (B. G. U. 287; *Sitzungsb. Wien. Akad.* 1894; P. Oxy. 658; *Bulletin de la Société Archéol. d'Alexandrie*, No. 9, p. 88; *Patrol. Orient.* iv. 2), its provenance is the Fayûm, and its phraseology corresponds almost exactly with that of B. G. U. 287. The present declaration, however, which was made by a woman (cf. l. 2 and note), has this advantage over its predecessors that it is practically quite complete, including the official signature in l. 11, which closely resembles that of the *libellus*

published by Wessely in *Patrol. Orient.* iv. 2 and confirms Wilcken's restoration of the corresponding mutilated passage in the Berlin papyrus; cf. *Archiv* v, pp. 277-8.¹

- Τ[ο]ῖς ἐπὶ τῶν θυσιῶν ἡρημένοις
παρὰ Αὐρηλίας Δημῶτος ἀπάτορος
μητρὸς Ἑλένης γυνὴ Αὐρηλίου Εἰρηναίου
ἀπὸ ἀμφόδου Ἑλληνείου. καὶ αἰὲ θύουσα τοῖς
5 θεοῖς διετέλεσα καὶ νῦν ἐπὶ παροῦσι ὑμῖν
κατὰ τὰ προστε[α]γμένα καὶ ἔθυσα καὶ ἔσπι-
σα καὶ τῶν ἱερείων ἐγευσάμην καὶ ἀξείω
ὑμᾶς ὑποσημιώσασθαί μοι. διευτυχεῖται.
2nd hand. Αὐρηλία Δημῶς ἐπιδέδωκα. Αὐρήλιος)
10 Ε[ἰ]ρηναῖος ἔγραψα ὑπὲρ αὐτῆς ἀγρα(μμάτου).
3rd hand. Αὐ[ρή]λιος Σαβεῖνος πρύτ(ανις) ἐ[ἰ]δ[ό]ν σε θύουσιν.
1st hand. (ἔτους) α Αὐτοκράτορος Καίσαρος Γαίου Μεσσίου
Κυίντου Τραιανοῦ Δεκίου Εὐσεβοῦς Εὐτυχοῦς
Σ[ε]βαστοῦ Παῦνι κ.

3. 1. γυναικός.

'To the commissioners of sacrifices from Aurelia Demos, who has no father, daughter of Helene and wife of Aurelius Irenaeus, of the Quarter of the Hellenium. It has ever been my habit to sacrifice to the gods, and now also I have in your presence, in accordance with the command, made sacrifice and libation and tasted the offering, and I beg you to certify my statement. Farewell. I, Aurelia Demos, have presented this declaration. I, Aurelius Irenaeus, wrote for her, as she is illiterate. I, Aurelius Sabinus, prytanis, saw you sacrificing. The 1st year of the Emperor Caesar Gaius Messius Quintus Trajanus Decius Pius Felix Augustus, Pauni 20.'

1. Τ[ο]ῖς . . . ἡρημένοις : so Wessely's and the Alexandria *libellus*; in the other three examples the name of the particular district is added (κώμης Ἀλεξάνδρου Νήσου, Φιλαδελφίας, πόλεως, sc. Ὁξύρυχιτῶν).

2-3. It is noticeable that although the husband of Aurelia Demos was living, and signed on her behalf, she here acts independently, whereas in the Vienna *libellus* the two men who make the declaration are associated with their wives. In Wessely's papyrus the declaring party is again a woman, but there is no reference to her husband.

4. ἀμφόδου Ἑλληνείου : at Arsinoitonpolis; cf. e. g. P. Fay. 108. 4.

11. πρύτ(ανις) : or πρυτ(ανεύσας); there is no corresponding statement of rank in the other examples.

¹ An announcement has just been made that the library of Hamburg possesses a group of *libelli*, which will be edited shortly by P. M. Meyer in Bd. i, Heft 2 of the *Hamburger gr. Urkunden*; see his preliminary publication in *Abh. Berl. Akad., Phil.-hist. Kl.*, 1910, Anhang, Abh. v.

II. NEW CLASSICAL TEXTS

13. EPIC FRAGMENT.

Behnesa.

12.5 × 7.4 cm.

Second century. Plate 4.

A strip of papyrus containing on the verso the beginnings of the last sixteen lines of a column, with vestiges of the column preceding, from an apparently non-extant hexameter or elegiac poem. A clue to the subject of the passage is probably to be found in l. 2 ἀρνηδασ[. According to the statement of Clearchus *ap.* Aelian, *Nat. Anim.* xii. 34, ἀρνήϊς was the name of the Argive festival held in honour of Linus: ἐν δὲ ταῖς ἡμέραις ἃς καλοῦσιν ἀρνηίδας οἱ αὐτοί (*sc.* Ἀργεῖοι) . . . Several other words occur which support the hypothesis that the lines refer to the legend of Linus. ἀρνεῖος in l. 1 (so rather than Ἀργεῖος) confirms the reading ἀρνηδασ[in the following verse, while Argos is mentioned in l. 21. παιδοφονῶ in l. 16 is a suitable epithet of the king Crotopus, who is said by Conon c. 19 (cf. Ovid, *Ib.* 573-4) to have put to death his daughter Psamathe, the mother (μητέρα, l. 19) of Linus. πλαγκτὺν in l. 12, a word unknown to the lexica, may well refer to the wanderings of Crotopus, who as a punishment had to leave his kingdom and founded Tripodiscium. Pausanias says (i. 43. 7; cf. Ovid, *Ib.* 575-6) that it was Coroebus who was driven from Argos; but παιδοφονῶ indicates that the version of the myth found in Conon, *l. c.*, was here reproduced. On the recto are parts of a few lines from the top of a column of accounts concerning land, written probably towards the end of the first or early in the second century. The literary text on the verso, which is in an irregular uncial hand of medium size, does not appear to be much posterior, and may be referred to the first half of the second century. A high stop is apparently used at the end of l. 3.

Col. i.

Col. ii.

ἀρνεῖος μ[
ἀρνηδασ[
καὶ θανε. [
του μὲν α[
10 καὶ τον ἐπ[
ἀνέρες ε[
πλαγκτὺν [
ἡνεκες ασ[
οὐδέμενα[
15 νυμφῆς αἰ[

		παιδοφονω [
	]ν	ηκεν επαρ[
	]	η σφεων [
	]ν*	μητερα σ[
	]	20 ουχ ουτω[
5	]	Αργος ανα[

6. *αργειος*: cf. Conon c. 19 *μηνά τε ώνόμασαν άργειον ότι άρνάσι Λίως συνανετράφη.*

12. *πλαγτός*, 'wandering,' is an Ionic form like *διωκτός*, *όρχηστός*, &c.

14. *ουδ εμεν[αι* or *ουδε μεν α[*.

14. LYRIC FRAGMENT.

Behnesa.

6.9 x 4.5 cm.

Second or third century. Plate 4.

The following small fragment of a lyric poem appears to be novel. Only the ends of a few lines are preserved, written in well-formed uncials of the oval type, and dating from the latter part of the second century perhaps more probably than from the third. A high stop is the only lection sign which occurs.

	]πον στρατον [
	]σφαραγων
	]αλαον ανδρος λ[
	]ις
5	]ασιαι φρενι
]
	φ]αρετραν ταυ[
	υπ]εραισιον
	]ναι·
10	]αις· ου· [. . .]αρ
]
	]πιχ· [. . .]

2. Compounds of *σφάραγος* were rather affected by Pindar, *Pyth.* ix. 5 *άνεμοσφαράγων*, *Isthm.* viii. 23 *βαρυσφαράγῳ*, Fr. 14, 15 *έρισφάραγον*. The last is also used by Bacchyl. v. 20.

3. ο after *αλα* is very doubtful: the letter may be ι.

5. Perhaps *λ]ασιαι*; cf. Alexis *ap.* Athen. 699 c *λάσιαι φρένες*.

7. *ταυ[* is probably an adjective *τανα-* or *τανν-* agreeing with *φ]αρετραν*.

8. *ύπεραίσιος* is cited in Bekker, *Anecd.* p. 359. 32, and Etym. Magn. p. 39. 21, but has not been found in any author; cf. the Homeric *ύπέρ αϊσαν*. The ε is not quite satisfactory, having lost its cross-bar, but no other letter seems possible.

15. LAMENT FOR A LOVER.

Fayûm.

20.1 x 13.8 cm.

Second century.

Remains of two columns containing lyric stanzas. In the first column two groups of four verses, distinguished by a space left below the fourth line as well as by a horizontal stroke under the final word, are followed by another group of five lines, the last of which is considerably shorter than the rest; while Col. ii begins with a series of ten verses. Lines 3-4 are put into the mouth of a woman, who complains of having been deserted; and probably the whole of the first column at least is a monody of the same kind as the 'Maiden's Lament' in P. Grenf. I. 1, described by Wilamowitz as a Hilarodia (*Gött. Nachr.* 1896, p. 230). In the present case the lover has been carried off to fight as a gladiator (ll. 1, 7), a plight from which the forlorn girl apparently proposes to release him by means of bribes. Whether Col. ii is the continuation of the same theme is uncertain, though likely, Col. i being the commencement of the piece. The metre seems to be Ionic, as in the erotic poem from Marisa discussed by Crönert and Wünsch in *Rhein. Museum*, lxiv, pp. 433 sqq., and perhaps also in P. Oxy. 219, the singular lament for a lost cock. Wilamowitz has emphasized the fact that Ionia was the home of this class of poetry (*l. c.* pp. 227 sqq.). The date of composition can be fixed fairly closely, on the one hand by the occurrence of the word *μορβίλλων* (*mirmillo*) which points to the Imperial period, on the other by palaeographical considerations. The text is written on the verso of the papyrus in a cursive hand, upright and rather large, which appears to belong to the earlier part of the second century. A correction from a different pen occurs in l. 1. The recto is occupied by a taxing-account relating to the Arsinoïte nome.

I add below the transcript a restoration of ll. 1-12 kindly supplied *exempli gratia* by Prof. Gilbert Murray, to whom I am otherwise indebted in connexion with this papyrus.

Col. i.	Col. ii.
	ειθε τ^{ϵ}
ων]συναῖς μορβίλλων σεμνον	15 κυνα[
]ν αμα κρατων εμ παλαμαις	μετε[
]· κρατεραις ξιφος οπλον αιαι	ηρα[
]ς μοιην μ <u>ελιπες</u>	δο· [
	ελε[
5 στεφανο]νς ροδινους πυκαζης σε	20 ακ[
]με[.]ν παιδι κυρι κακοις	ελ· [
ει]μονομαχεσν ανεπεισαν	κυ· [
]· νον μηδε λαθοι	ειθε
10]σης γαρ εχεις χρυσον παι	α[
κ]αρ[τ]εροθρουν βριαρ· [·]ε	
]μενην πορφυρ[ε]φ[ν]	25 α[

[πλη[.] φερε[.]κα[
]· χρ· ο[.]θα

δ[
 . . .

[Ἀνέρος ἐφήμο]σύναις μορμίλλων ὦν σεμνοῦ
 [δικτυβόλοισι]ν ἄμα κρατῶν ἐν παλάμαις
 [βέβηκας οἶο]ν κρατεραῖς ξίφος ὄπλον,
 αἰαῖ [ἐέ, κὰν κακο]ῖς μόνην μ' ἔλιπες.

5 [τί στεφάνο]υς ῥοδίονους πυκάζ(ει)ς; σέ,
 [σὲ καλῶ· δεῖν' ἢ]μεῖν παιδὶ κυρεῦ· κακοῖς
 [θηρίοις νιν] μονομαχήσειν ἀνέπεισαν.
 [Ζεῦ, σ' ἴκοι]θ' ἢ γῆ[ρ]ύς μου μηδὲ λάθοι.

[ἀλλ' ἴθ' ὦ, κυρίας] σῆς γὰρ ἔχεις χρυσόν, παῖ,
 10 [πειθῶ τινα κ]αρ[τ]ερόθρονον βριαρό[ν τ]ε
 [φῶτ' ἀποτρεψ]ομένην πορφυρ[έ]ω[ν θ' ἄλις]
 [φάρεων, καὶ δι]πλη[ν] φέρει[ν] κα[τόμοσον

'At the command of a proud man, as a mirmillo among the *retiarii* you are gone, gripping in strong hands a sword for your only weapon, ah me! and you left me alone in misery. (*To attendant*) Why do you weave garlands of roses? You, it is you I call! Terrible things are happening to our boy. They have persuaded him to fight alone with evil beasts. O Zeus, may my voice reach thee and not be unheard! Go, my servant, you have your mistress's gold, a power of persuasion to deter a loud-voiced violent man, and abundance of purple robes. And swear to bring twice as much.'

1. σεμνον is far from certain, but gives a good sense; γυμνον is unlikely.

5. στεφανο]υς: στέφανοι ῥοδίνοι occurs in Anacreon, Frag. 83 (95); cf. Anacreont. 42. 15-16 ῥοδίνοισι στεφανίσκοις πεπνυκασμένους. The vestige before the s would suit ν, α, or ε. σε at the end of the line may be -θε.

7. μονομαχήσειν seems to be the word intended; but it is possible that the last letter is ι not ν, and that the interlineated ει was intended to explain or replace this: cf. κυρι in l. 6. For the fut. infin. after ανεπεισαν cf. Thuc. ii. 29. 5, where several MSS. have πείσειν . . . πέμψειν (v. l. πέμπειν).

8. The remains suggest νου rather than μον, but . . . υς μον seems possible, and on this Murray has based his suggested restoration ἴκοι]θ' ἢ γῆ[ρ]ύς μου, which is otherwise sufficiently consistent with the visible traces.

14. This line is higher up than the first line of Col. i, and perhaps the columns should not be regarded as complete at the top; the recto, however, suits though it does not necessitate this view.

15. κυνα followed at a short interval by ηρα[suggests a possible reference in these lines to Heracles and Cerberus.

16. COMEDY.

Harit.

26.4 × 8.5 cm.

Late second century. Plate 5.

A strip of papyrus containing the ends of a column of iambic lines evidently from a comedy, though neither the play nor its author seems to be determinable. From a palaeographical point of view, however, the fragment has some importance. The manuscript was an unusually sumptuous one, both in its scale and calligraphy. There is a very

broad margin of from 7.5 to 8 cm. both above and below the column, which numbers twenty lines, written in large and fine upright uncials. The hand is extremely similar to that of P. Oxy. 661 (IV, Plate V), and like it can fortunately be dated with some accuracy, since the verso is inscribed with a letter to Heroninus (cf. e.g. P. Flor. 9, introd.), written in the third year (of Gallienus), i. e. A.D. 255-256. A manuscript so elaborate would probably not be quickly destroyed, and hence the text on the recto can hardly be later than about the year 215 and may well belong, as there was reason to suppose that P. Oxy. 661 belonged, to the latter part of the second century. Other examples of this so-called biblical type on papyrus may be seen in P. Oxy. 25 (I, Plate III) and 867 (VI, Plate I); it is indeed not uncommon, and that it came into vogue so early as, at any rate, the beginning of the third century is noteworthy. Two accents, a mark of elision, and a high stop occur, all of which are perhaps more likely to be due to the corrector to whom is attributed the marginal insertion opposite l. 1, than to the original scribe. The occurrence in the letter on the verso of the name Heroninus as addressee shows that this papyrus, like 57, came from Harit (Theadelphia) in the Fayûm; cf. P. Fay. 133, &c.

	]σας ασφαλως	α αυτας ιδω	προσδ]οκωμενον
	]εμε		] ερειν τι σε
	]νται μενω		] αυτικα
	] σοι δ ετι		] τοτε
5	]ης μονωι	15	]ρον τινα
	(?) λ]ηρει Συρε		]ηι μενειν
	φιλος θ αμα		]ενου πολυ'
	]ου τινος		]τ ετι
	]αν ου ποει		]ριν ους' ολως
10	(?) συντο]μωτερον	20	]νον βιον

1. In the marginal adscript the ω is written rather above the line, probably indicating ιδω(ν). The curved mark preceding αυτας is a sign used in supplying an omission (cf. e.g. P. Oxy. 16, iii. 3, 656. 139), or making a rectification (cf. e.g. P. Oxy. 844. 495), in the text; the words αυτας ιδων were presumably intended to be the commencement of the verse.

4. Several other divisions of the letters are of course possible.

8. Or] ουτως.

17. Or]εν ου πολυ.

16 (a). COMEDY.

Hibeh.

Frag. 1 5.6 x 8.8 cm.

Third century B.C.

These small fragments from the cartonnage of a mummy are no doubt to be recognized as belonging to the same MS. as P. Hibeh 5 and P. Grenf. II. 8 (b). Like those two papyri, they contain remains of a comedy, and are written in a hand of just the same kind;

moreover on the verso of Frag. 2 occur a few lines of explanations of epic words or phrases, like those on the verso of P. Hibeh 5 Frag. (a). But no satisfactory combination has resulted, and the fragments are too small to throw fresh light upon the disputed question of the character and authorship of the play (Leo, *Hermes*, xli, pp. 629 sqq.; Blass, *Rhein. Mus.* lxii, pp. 102 sqq.). Frag. 2, and apparently Frag. 1, both come from tops of columns, while Frag. 3 is from the bottom of a column.

Frag. 1.

] . τε με παντα τα . [
]ας ω [[φ]] τροφιμε τοιουτοι πι[
]σας σαντον ενεκ ερωμενης
] . εις ιλαρος γε νη τον ηλιον
 5]αρ υν αλλα . [
] . πα[.] . [.] [
]ετ[.] . [.] . . . [

Frag. 2.

]λυθενυμ . . [
]ομην . [
]ε κεδνα . [
]σηλι . [
 5] . αλ ου σενο[.]τ . . [
]κατω[.] [
]τας ημιν [
]πηι τ[
 []
 10] ημιν κα . . [
]κω . [

Frag. 3.

.
] . . [.] . [.]υ[.] . . [
] . . ερημια . . λ . . [
] . εν[ο]υς επιχ . . [
] . . . ος ταυτα [
 5]υς τις ηκων κ[
]μα τριτον εν . [

Frag. 4.

.
] . . τουσε[
]υ γαρ ο . [
]μμ . [

Frag. 5.

.
]νη . [
]α λεγω[
]μν[

On the verso of Frag. 2

ουλε χαιρε νη[ι]αινε
 ουκ αλεγω ου φρονηζ[ω]
 ουκ οθετα[ι] ου φ[ρο]νη[ι]ζει
 [.] . [.] [.] ο . [.] . [.]

Frag. 1. 2. τροφιμε: cf. P. Hibeh 5. 52. The letters τροφιμε are written over something else which has been washed out.

Frag. 3. The visible letters in this fragment are in each line preceded by about 1½ cm. of blank papyrus; possibly two selides were joined at this point.

Frag. 2 verso. It is noticeable that the three lemmata all begin with the letter ο, and that in P. Hibeh 5

one also begins with σ , the other with π . Perhaps then these entries belong to an alphabetical lexicon; in that case Frag. 2 verso preceded P. Hibeh 5 (a) verso, and Frag. 2 recto would follow P. Hibeh 5 (a) recto.

1. ω 402. Cf. Hesych. $\sigma\tilde{\upsilon}\lambda\epsilon'$ $\acute{\upsilon}\gamma\acute{\iota}\alpha\iota\epsilon$.

2. $\sigma\upsilon$ $\phi\rho\omicron\nu\tau\iota\zeta$ [ω]: so Schol. Didymi A 389.

3. Cf. Schol. Didymi E 403 $\sigma\tilde{\upsilon}\kappa$ $\delta\theta\epsilon\tau\alpha\iota'$ $\sigma\tilde{\upsilon}\kappa$ $\acute{\epsilon}\pi\iota\sigma\tau\rho\acute{\epsilon}\phi\epsilon\tau\alpha\iota$, $\acute{\alpha}\pi\alpha\mu\epsilon\lambda\epsilon\acute{\iota}$, $\acute{\alpha}\phi\rho\omicron\nu\tau\iota\sigma\tau\epsilon\acute{\iota}$.

17. EPITHALAMIUM.

Eshmunên.

10.3 x 15.1 cm.

Fourth century.

A small complete sheet of papyrus containing six hexameter lines addressed to a newly wedded couple. The verses are written across the fibres in an irregular semi-uncial hand of medium size, dating probably from the latter half of the fourth century; the papyrus was bought together with several cursive documents from Eshmunên (Hermopolis), some of which are dated in the year A.D. 397, and is not likely to be very far removed from them in date. A single high stop occurs in l. 3; below the last line is drawn an interlacing border.

To what period the composition of these verses is to be assigned is less closely determinable. Epithalamia can be traced back as far as Sappho, to whom Catullus seems to have been indebted in his well-known sixty-first and sixty-second poems. For a complete Greek specimen, however, it is necessary to come down as far as the *Ἑλένης Ἐπιθαλάμιος* of Theocritus (xviii), in which, according to the scholia, use was made of a poem by Stesichorus on the same subject. The lines before us may have been extracted from some similar product of the Hellenistic or even the Roman epoch. The sentiment as well as the phraseology, in which Homeric echoes are noticeable, is of a conventional character. Some metrical laxity is seen in the scansion of *καί* as a long syllable before a vowel in l. 6.

νυμφίε σὺ Χαρίτες γλυκεραὶ καὶ κῦδος σπηδεῖ
 Ἀρμονίη χαριεσσα γαμοῖς γέρας ἐγγυαλίζει
 νυμφὰ φίλῃ μεγά χαιρε διαμπερές· ἀξίον εὐρες
 νυμφίον ἀξίον εὐρες ὁμοφροσυνὴν δ' ὁπασσεῖ
 5 ἤδη πού θεός αμμι καὶ ἀντικά τέκνα γενεῖσθαι
 καὶ παῖδων παιδὰς καὶ ἐς βαθὺ γήρας ἵκεσθαι

'Bridegroom, the sweet Graces and glory attend thee: gracious Harmonia has bestowed honour on thy nuptials. Dear bride, great and abiding joy be thine! A worthy, yea a worthy husband hast thou found; may heaven now give you concord, and that ye may presently have children, and children's children, and reach a ripe old age.'

1. $\sigma\upsilon$ is of course for $\sigma\omicron\iota$. $\kappa\upsilon\delta\omicron\varsigma$ $\sigma\pi\eta\delta\epsilon\iota$ is Homeric, P 251.

2. *Ἀρμονίη*: cf. Aesch. *Suppl.* 1041-2 $\delta\acute{\epsilon}\delta\omicron\tau\alpha\iota$ δ' *Ἀρμονίᾳ μοῖρ' Ἀφροδίτας ψευδुरὰ τρίβοι τ' ἐρώτων*. Possibly $\acute{\epsilon}\gamma\gamma\upsilon\alpha\lambda\acute{\iota}\zeta\epsilon\iota$ is to be interpreted as $\acute{\epsilon}\gamma\gamma\upsilon\alpha\lambda\acute{\iota}\zeta\alpha\iota$, with $\sigma\pi\eta\delta\acute{\iota}\sigma\iota$ in the previous line.

3 sqq. For the following salutation cf. the conclusion of Theocritus' *Ἑλένης Ἐπιθαλάμιος*, xviii. 49-53:—

χαίροις ὦ νύμφα, χαίροις ἐπένθερε γαμβρέ.
 Λατῶ μὲν δοίῃ, Λατῶ κουροτρόφος ἤμμιν
 εὐτεκνίαν, Κύπρις δέ, θεὰ Κύπρις ἴσον ἔρασθαι
 ἀλλάλων, Ζεὺς δέ, Κρονίδας Ζεὺς ἀφθιτον ὄλβον,
 ὥς ἐξ εὐπατριδᾶν εἰς εὐπατρίδας πάλιν ἔνθη.

The reiteration of the names too is reproduced in that of *αξιον ευρες. νυμφα φιλη* is as old as Homer (Γ 130, δ 743).

4. *ομοφροσυνην οπασε[ι]ν*: cf. § 181. The final *ν* was apparently written above the line on account of absence of space.

5. *αμμι*: l. *νμμι*.

18. HISTORICAL FRAGMENT.

8.8 x 10.2 cm.

Second century B.C. Plate 6.

A small fragment containing the upper parts of two columns, written in a good-sized clear semi-cursive hand which can be assigned with security to the second century B.C., and with probability to about the middle of the century; the hand is very similar for instance to that of P. Brit. Mus. 1200, of either 192 or 168 B.C., and may also be compared with those of P. Brit. Mus. 44 of 161 B.C. and 879 of 123 B.C. (see the Plates). Sentences are divided off by a paragraphus, which in l. 21 is accompanied by a short blank space within the line to mark the position of the pause.

Of the two columns partially remaining, the first, which has only a few letters from the ends of the lines, is practically useless, but the second, so far as it goes, is in a fair state of preservation, and is of an interesting, if tantalizing, nature. After an imperfect sentence (ll. 12-15) referring to the colonization of a tract of country, of doubtful identity, mention is made (ll. 16-21) of the Spartan ephor Chilon and the king Anaxandrides in connexion with the suppression of the Greek tyrannies, among which those of Aeschines at Sicyon and Hippias at Athens are named (ll. 21-3). Unluckily the reading of this important passage is not quite certain; a detailed discussion of the possibilities is given in the notes below. No manipulation of the text, however, can remove the novelty of the statement; our meagre information has not hitherto credited either Chilon or Anaxandrides with any active part in the expulsion of tyrants. Chilon especially is a very shadowy figure. Herodotus makes him a contemporary of the father of Pisistratus (i. 59), and he was perhaps the grandfather of the Chilon mentioned in vi. 65. That this latter, who is not known to have been ephor, is the person here meant seems improbable, though that hypothesis might harmonize better with the chronology of ll. 21 sqq. (see below). Diogenes Laertius (i. 3. 1) puts Chilon's ephorate in the 55th Olympiad (560-557 B.C.), adding that Pamphila and Sosicrates assigned it to the year of the archonship of Euthydemus, i. e. 556 B.C. If so, it coincided with the beginning of the reign of Anaxandrides, which is placed on satisfactory evidence about 560 B.C. But Dum (*Entstehung des Spartan. Ephorats*) expresses much scepticism regarding these dates, and holds (p. 25) that Chilon's *floruit* cannot be

fixed within a period of fifty years. According to Diogenes, again, Chilon *πρῶτος εἰσ-
ηγήσατο ἐφόρους τοῖς βασιλεῦσι παραξενύνναι*: Σάτυρος δὲ Λυκοῦργον. This is interpreted
by some as meaning that he raised the power of the ephors to the level of that of the kings
(Dum, *op. cit.*; Busolt, *Gr. Gesch.* i, p. 147), by others that the ephorate was actually held
to be his institution (Niese in Pauly-Wissowa, *Real-Encycl.* s.v. Chilon). In any case
it seems that Chilon's period of office was an important landmark in Lacedaemonian
history; and if Meyer is right in attributing to him a large share in shaping the policy of
Sparta in the sixth century (*Gesch. des Altertums*, ii, p. 766), there is no reason why its
anti-tyrant tendency should not have been inaugurated by him. The story told by Herodotus
of his advice to the father of Pisistratus either not to marry or, if he had a son, to
disown him, may thus acquire a fresh significance.

The relation of the following clause (ll. 21-3) to what precedes is not quite clear,
owing to the loss of its conclusion; the natural view is that the tyrants mentioned
were among those whose suppression was due to Chilon or Anaxandrides. But in the
case of Hippias, at any rate, this would be incorrect, since he was expelled by Cleomenes,
the son and successor of Anaxandrides (Hdt. v. 64); and if our author held a different
opinion, he was doubtless mistaken. Perhaps, however, the sentence was continued in
a way that would avoid such a discrepancy from the accepted chronology. A more impor-
tant point is the reference to Aeschines, tyrant of Sicyon. The sole authority for this
ultimate successor to the rule of Cleisthenes has hitherto been the well-known passage
in Plutarch's *De Herodoti Malignitate*, c. 21, in which a list is given of the tyrants who
were put down by Sparta: *Κυβελίδας μὲν ἐξέβαλον ἐκ Κορίνθου καὶ Ἀμπρακίας, ἐκ δὲ Νάξου
Λύγδαμιν, ἐξ Ἀθηνῶν δὲ τοὺς Πεισιστράτου παῖδας, ἐκ δὲ Σικυνῶνος Αἰσχίνην κτλ.* In the
absence of other evidence this statement of Plutarch has been regarded with a certain
amount of suspicion (cf. e. g. E. Meyer, *Gesch. des Altertums*, ii, p. 629); it is now seen to
represent a tradition at least two centuries earlier, though whether the work of which the
papyrus is a fragment was Plutarch's actual source is of course uncertain.

Of the character of this work it is hazardous to say much more than that it was
historical; and even that statement needs to be made with some circumspection. Among
the papyri published by M. Th. Reinach is a small fragment (No. 5) which contains a few
lines relating to *κιθάρσις*,¹ and which, judged from the facsimile, is in the same handwriting
as 18; since, moreover, another of Reinach's literary fragments is certainly to be connected
with a Rylands papyrus (cf. 21 introd.), it is at first sight obvious, in spite of the diversity
of subject, to assume that P. Reinach 5 and 18 are also from a single MS. That hypothesis,
however, becomes much less attractive when it is added that, according to information
kindly supplied by Dr. Schubart, P. Reinach 5 is in the same hand as the two pieces pub-
lished in *Berl. Klassikertexte*, ii. 3 (= P. Berlin 9869), which evidently deal with a similar
topic. That the Berlin and Reinach fragments have a common origin is therefore clear;
but it becomes increasingly difficult to establish any connexion between them and 18, and it
appears preferable to suppose that the latter, though written by the same scribe, belongs to
a different treatise. Additional colour is lent to this theory by a further similarity of the

¹ The facsimile indicates that not *παρεῖαν* but *παιδεῖαν*, which is a much more suitable word, is to be read in l. 5.
Lines 3-5 may be restored *κατακλεισθῆναι [εἰς | τ]ην κιθαρῖσιν πραγμ[α]τα ὡς παιδεῖαν τινα [*

script of P. Berlin 9869 to that of *Berl. Klassikertexte*, v. ii. 20, which contains part of a poetical florilegium, the resemblance being so marked that Schubart would explain it by referring the two texts to the same writer. Apparently, then, a singular chance has preserved parts of three distinct manuscripts from the pen of one copyist.

	Col. i.	Col. ii.
	]οποις	[. .] . . ταπ . ι . . τα δια [
	] το δε	βας εις την ηπειρον [
	]εν	[πο]λλην της παραλι
	]στων	15 [ας υ]πωρειας εκτισ[εν
5	ο]υκ οιδεν	Χιλων δε ο Λακων
	] εαυτων	εφορευσας και στατ[ηγη
	] κοινον	σας Αναξανδριδη[s τε
	]τα ωφε	τας εν τοις Ελλ[ησ]ιν
[λ	] . εις δε	20 τ[υρα]ννιδας κατελυ
10	] Σπαρ	σα[ν] εν Σικυνω[ι] μεν
[τ	]εσ . . σ	Α[σ]χ[ι]νην Ιππιαν δε
		[Αθηνησιν] Πεισιστ[ρα
		[τ
	

1.]οποις: or]ωποις.

9. The letter before εις is probably ε, θ, ο, or σ.

10. Σπαρ[τ is a very uncertain reading.

12-22. ' . . . crossed over to the mainland and colonized much of the seaboard below the hills. Chilon the Lacedaemonian having become ephor and general, and also Anaxandrides, put down the tyrannies among the Hellenes: at Sicyon Aeschines and at Athens Hippias the successor (?) of Pisistratus . . . '

12. Perhaps ειτα διαβας: γε may be read in place of π.

12-15. It is unfortunate that the person and locality referred to in this passage are not more clearly indicated. What follows rather suggests that the person was some tyrant or his agent, otherwise a connecting link seems difficult to obtain. Polycrates of Samos made acquisitions on the mainland (cf. Hdt. iii. 39 συχνας μεν δὴ τῶν νήσων ἀραιρήκεε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστυα), but εκτισ[εν is not the word that would be expected of his operations. Can the scene be the coast of Acarnania or Epirus? This, however, is not very suitable from a chronological point of view, for the Corinthian colonization of that region was mainly effected by the illegitimate sons of Cypselus, long before the time of Anaxandrides (l. 18); though it is noticeable that Plutarch, in the important passage from the *De Herodoti Malignitate* quoted in the introduction above, mentions the expulsion of the Cypselids from Ambracia.

In l. 15 the π of υ]πωρειας is not above suspicion, and that reading makes the first four letters of the line somewhat cramped; it is also not quite clear whether the word was spelled with or without an ε.

17. The overwritten ρ is small and its tail faint, but to suppose that it is no letter but merely a blot is not a very satisfactory hypothesis; moreover, if the ρ be rejected, apparently the only word practically possible is στασ[ια]σας, and though this would give a good sense with Αναξανδριδη[ι in place of Αναξανδριδη[s τε, the vestige following στα is inconsistent with σ but well suits the cross-bar of a τ. It may be added that Αναξανδριδη[ι would give a rather short line; the termination of the verb in l. 21 is too doubtful to found any argument upon. Hence στρατ[ηγη]σας or στρατ[ευ]σας is the most suitable reading: it may be connected either with Χιλων, as in the text, or, if τε be dropped, with Αναξανδριδη[s.

20. The second υ of τ[υρα]ννιδας seems to have been corrected from δ; the scribe perhaps still had Αναξανδριδη[s in his head.

21. Either $\sigma\alpha[v]$ or $\sigma\epsilon[v]$ might be read: cf. note on l. 17.
 22. The letters are none of them absolutely certain, but their remains suit $\text{Αι}[\sigma\chi]\omega\eta\eta\nu$ so well that the name is almost assured; cf. introd.
 23. Perhaps $\text{Πεισιστρα}[\tau\omicron\nu] \text{ διαδεξαμενον}$ or $\text{Πεισιστρα}[\tau\omicron\nu] \text{ νιον}$ or διαδοχον . On the relation of this clause to that preceding it cf. introd.

19. EPITOME OF THEOPOMPUS, *PHILIPPICA* XLVII.

7.2 x 10.8 cm.

Second century. Plate 6.

This small but interesting fragment, of which the text has already been printed in the Oxford edition of Theopompus and Cratippus, belongs to an epitome of the 47th Book of the former's *Philippica*, as is expressly stated in the heading of the first column; the name of Theopompus was also written as a title by a second hand upon the back. Though the figure 40 is a restoration the number of the book is certain, being not only suited to the contents as given in the papyrus, but also directly confirmed by the occurrence in l. 10 of the Thracian city Angissus, which according to Stephanus of Byzantium was mentioned in the 47th Book (s. v. Ἀγγισσός: cf. note on l. 10). Concerning the contents of that book of the *Philippica* the explicit evidence has hitherto been confined to three bare geographical references, the Thracian Angissus already cited, Astacus as a Byzantine district, for which the authority is again Stephanus, and Cabyle, another Thracian town spoken of by Harpocration; see Theopompus, Frag. 211 (a), Oxford edition. From these data it could be inferred that the book dealt with Macedonian operations in Thrace (cf. Müller, *F. H. G.* i, p. 319), while the allusion to Byzantium might suggest that the year in question was 340 B.C., which witnessed Philip's unsuccessful sieges of Byzantium and Perinthus. That this was in fact the period to which the 47th Book related is now definitely proved by the papyrus. Column i begins by mentioning the outbreak of war between the Macedonian king and Athens, and its immediate cause, the sieges of the two great Hellenic cities on the northern shore of the Propontis. The remainder of this column is unfortunately broken away, and what is left of the next reports operations carried on in the north-west of Thrace by the Macedonian generals Antipater and Parmenion. They were, apparently, actively engaged with the Τετραχωρῖται , a Bessic people living in the neighbourhood of Philip's recent foundation Philippopolis; and Angissus, a city probably in the vicinity, was captured. Of these facts the latter is novel; the former has to be brought into connexion with Polyænus, *Strateg.* iv. 4. 1, where a stratagem of Antipater against the Τετραχωρῖται is described,—an anecdote of which the source is now sufficiently evident; cf. note on ll. 8-9. This activity on the part of the Macedonians in the interior of Thrace seems significant. Frontinus (*Strateg.* i. 4. 13) has described a device by which Philip, after his ill success at Byzantium, opened the way from the Black Sea for his fleet: he wrote a fictitious letter, we are told, to Antipater that Thrace was in rebellion and his military posts there were surrounded, and contrived that this should fall into the hands of the

Athenians, who thereupon retired to the Chersonese. Perhaps the statements of this supposed letter possessed a speciousness in being not so very far removed from the truth. It is likely enough that the unwonted reverses sustained by the Macedonian army in 340 B.C. encouraged the newly subjugated Thracian tribes to hostile movements; and Philip may possibly have found it necessary to take measures for their suppression even while the sieges of Perinthus and Byzantium were still in progress.

This epitome is precisely of the same kind as the P. Oxy. 665, a summary of events in Sicily, and no doubt both papyri represent tables of contents prefixed to the detailed historical work, like those which precede the several books of Diodorus. As in P. Oxy. 665, the successive items are distinguished by the slight protrusion of their first lines into the left margin; paragraphi, however, are not employed. The script, a well-formed round uncial of medium size and somewhat ornate character, may be assigned to about the middle of the second century. Vertical strokes are commonly finished off with small apices, and the broad base with which the v-shaped upsilon is supplied is also noticeable. No stops or other lection signs occur. One correction has been introduced by a second hand, perhaps the same as that which wrote in cursive the title on the back of Col. i,—an indication that that column was, as would be expected, the first of the roll.

Col. i.

[ταδε ενεστι]ν εν τη εβδομη και
[τεσσαρακο]στη των Θε[ο]πομ
[που Φιλιπ]πικων
[του προς Φιλι]ππον πολεμου
5 [Αθηναιοι]s αρχη και Περιν
[θου και Βυζα]ντιο[ν πολιο]ρ
[κια υπο Φιλιπ]πον

On the verso

Θεοπομπου [Φιλιππικων μζ

Col. ii.

Θρακων των Τετραχωριτων
καλουμενων
10 Ανγισσου Θρακias [πολεως υ
π Αντιπατρου κα[τα κρατος α
λωσις
Αντιπατρω κα[ι] Παρ[μενιωνι
■
περι του Τετραχωριτας . . .
15 [. . .] . [. .] Φιλιπ[.
[.] των[.
[.] παν[.
.

'The following is the content of the forty-seventh Book of the *Philippica* of Theopompus:—

Origin of the war of the Athenians against Philip, and the siege by Philip of Perinthus and Byzantium . . . (Revolt?) of the Thracians called Tetrachoritae.

Capture by storm of Angissus, a city of Thrace, by Antipater.

. . . by Philip to Antipater and Parmenion in the territory of the Tetrachoritae . . .'

1. [ταδε ενεστι]ν: this is the formula regularly used in the summaries of, for instance, the books of Diodorus, e. g. τάδε ενεστιν εν τη πρώτῃ τῶν Διοδώρου βιβλων.]ν, however, might also represent τῶν, preceded by some substantive like ελεγχος.

4-7. The supplement [Αθηναιοι]s scarcely admits of doubt, though there is a slight looseness of statement: the outbreak of war with Athens followed the investment of Perinthus and Byzantium, and there was no formal rupture till the siege of the latter had been begun (Philochorus frag. 135, Diodorus xvi. 77). The occurrence, however, was an outstanding event which may well have been given a prominence in the opening

chapters of this book, before its causes and circumstances were narrated in detail. Hence 'origin' seems a better translation of *αρχη* than commencement. It is noticeable that there is no mention of Selymbria, though this absence will of course not justify the inference that the assault on that town, mentioned in some documents of very doubtful authenticity in the *De Corona*, did not take place.

For the dative [Αθηναίοις] cf. e.g. the abstract of Diod. xi πόλεμος Ῥωμαίοις πρὸς Αἰκολανούς. In l. 6 only the tips remain of the letters]ντιο[, but τι are fairly secure, and the following letter was a round one. The supplement [υπολιο] is a trifle long for the lacuna, in which a letter less would suffice; there are, however, considerable variations elsewhere in the size of the writing.

8-9. Cf. ll. 13 sqq. The genitive not improbably depends on some such substantive as ἀπόστασις. Only two other mentions of the Τετραχωρίται appear to be found, Steph. Byz. Τετραχωρίται· οἱ Βεσσοί, ὡς Στράβων ἐβδόμη. οὔτοι λέγονται καὶ Τετράκωμοι, and Polyæn. *Strateg.* iv. 4. 1, where the following passage occurs:—Ἀντίπατρος ἐν τῇ Τετραχωριῶν στρατεύων ἔταξε τὸν χόρτον τῶν ἵππων ἐμπρῆσαι τὸν περὶ τῇ σκηνῇ· οἱ μὲν ἐνέπρησαν, ὁ δὲ σαλπικτῆς ἐσήμαινεν, οἱ δὲ Μακεδόνες περὶ τὴν σκηνὴν ἡθροίζοντο, μετέωρα ἔχοντες τὰ δόρατα. ταῦτα ἰδόντες οἱ Τετραχωρίται καταπλαγέντες ἐξέλιπον τὸ χωρίον, ἀμαχεῖ δὲ Ἀντίπατρος ἐκράτησεν. This stratagem was presumably employed during the campaign to which the papyrus refers, and there can be little doubt that the authority for it was Theopompus. The passage of the seventh Book of Strabo cited by Steph. Byz. is lost.

10. Ἀγγισσον: cf. Steph. Byz. Ἀγησσός· πόλις Θράκης, ὡς Θεάπομπος ἐν τεσσαρακοστῇ ἐβδόμῃ. τὸ ἐθνικὸν Ἀγήσσιος ὡς Ἀσσήσσιος Ταρτήσσιος. Whether the spelling of the papyrus, Ἀγγισσός (Ἀγγ.), or that of the MSS. of Stephanus, Ἀγησσός, is correct it is impossible to determine; the confusion of Γ and Η is one of the easiest of errors. Livy, who describes the town as Macedonian, has Agassae (xliv. 7, xlv. 27), which favours the spelling of Stephanus; but pending further evidence it is safer to follow the earlier authority and adopt Ἀγγισσός.

11. καῖτα κρατος: cf. e.g. Epit. Diodor. xiii ὡς Καρχηδόνιοι . . . Σελινούντα καὶ Ἰμέραν κατὰ κράτος εἶλον. καῖ is less likely, since there is certainly not room for Παρμενίωνος, whose name, if any one's (cf. l. 13), would be expected.

13 sqq. The datives in l. 13 appear to indicate either a junction between Philip and his two generals or the dispatch to them of orders or reinforcements. Τετραχωρίτας was no doubt followed by a participle, e.g. οὔσι or διατρίβουσι.

16-17. Perhaps [Τετραχωρί]των, and υ]π Ἀντίπατρον in the line below.

20. POLITICAL TREATISE.

Frag. 3 13 × 7 cm.

First century B. C. Plate 6.

The hand in which these fragments of a prose work are written is a good-sized and rather ornamental uncial, which may be dated to about the end of the Ptolemaic period; it has a general similarity to that of P. Oxy. 659, but is characterized by superior finish and regularity. Short blank spaces, in one instance probably accompanied by a medial point, mark a pause; a rough breathing is apparently inserted in l. 19. The sign for filling up a short line takes the form of a short-topped z. Some supporting strips, which the thinness of the papyrus rendered desirable, adhere to the verso.

The relation of the three pieces surviving is doubtful. Frag. 2, containing the first letters of a few lines, may well be the continuation of the second column of Frag. 1; but whether Frag. 3 belongs to the same or to the preceding column, or is unconnected with either, is quite uncertain. This last fragment gives a connected passage which serves to define to some extent the nature and date of the treatise. Its subject is, broadly, of

a political nature, and the use of the second person points to a dialogue or an epistolary composition. The person addressed is advised to be warned by the example of the Persians not to deplete the treasury by providing for military forces out of revenue, the alternative presumably being to support them by local levies. Since the Persian empire is spoken of as a thing of the past, the treatise must be at least subsequent to the conquests of Alexander. Who then is the ruler here introduced, and who can the author be? The conditions might be satisfied by such a work as the *Πτολεμαῖος* of Demetrius Phalereus, which in Ostermann's opinion (*De Demetrii Phal. vita*, ii, p. 21) was more probably a dialogue than a life of the first Ptolemy; though there would be difficulties in crediting a well-informed writer with the novel view taken concerning the Persian military administration and its financial effects.

Frag. 1.

Col. i.

] ἀπαρχαι
] . σα . ι
] . οἰς μισ[.]
] ἐνοῦσω z
 5] την τρο
] θαι πως
] νοῖς ακο
 [λουθ] ν . εἰ δε z
] πρα
 10] που
] αἰσ
 σ]υμβη
] . περ πεισ
 [θ] εισηγη
 15] ω διελ z
] μ .
 . . .

Col. ii.

ευπορια[
 σιν[
 ὡς ἡ[
 20 ἐξηρ[
 τεραι δ[
 φην εκ[
 οἱ μιν [
 . . .

Frag. 2.

. . .
 δ[
 25 ε[
 τε[
 α[
 η[
 . . .

Frag. 3.

. . . γ εἰ γὰρ κα[θα
 30 περ ο Περσης απο τ[ων
 προσιοντων επιχ[ει
 ρησεις διοικειν το[υς
 στρατιωτας ολιγα [παν
 [τα]πασιν εσται σο[ι τα
 35 πε[ρι]γεινομενα τ[ων
 χρηματων ως σα[φως
 καταμαθειν απο [των
 υπο του Περσου [κα

ταλειφθεντων ἐ[ν]ι πο
 40 ρων ουτω γαρ π[ολυν]
 μιν χρόνον αυτοι τη[s]
 Ασιας επαρξαντες α [
 παντων δε κρατη[σαν]
 τες των χρη[μ]ατων
 45 των υπο Μηδ[ων] τε και
 Συρων συν[λεχθεντων]
 τοις [
 κ . . . τ[
 τ[

29-46. 'For if you try like the Persian king to provide for the soldiers out of revenues, your surplus of the wealth will be quite small, as may be clearly perceived from the sums left by the Persians; for in this way, though they were for a long period rulers of Asia and possessed themselves of all the wealth amassed by the Medes and Assyrians . . .'

29 sqq. It is strange that an example should be found in Persia of needless expenditure of revenue upon military forces. This is not at all the ordinary view of Persian administration: 'Man sieht,' says E. Meyer, *Gesch. des Altertums*, iii, p. 89, 'wie wenig Geld verhältnismässig für Reichszwecke gebraucht wurde. Fast nur in Kriegszeiten wird es zu grösseren Geldausgaben gekommen sein'; cf. Heeren, *Asiatic Nations*, i, p. 266, Grote x, p. 121. Perhaps, however, it was the periods of actual war which the writer had in view. His implication that the treasure which fell into the hands of the Macedonians was comparatively small is also remarkable; according to the statements of Diodorus and others the spoil amounted to upwards of 180,000 talents, or some 60 millions sterling (cf. Meyer, *op. cit.* pp. 89-90).

39. ἐ[ν]ι suits the space better than ἐ[σ]τι.

40. ουτω: i.e. by maintaining armies ἀπὸ τῶν προσιόντων. αυτοι cannot be read.

46. Συρων: the use of Σύροι for Ἀσσύριοι is frequent in Xenophon's *Cyropaedia*, e.g. v. 4. 51 τὰ μεθόρια τῶν Σύρων καὶ Μήδων: cf. Hdt. vii. 63, Strabo xvi, p. 737.

21. TREATISE ON PHYSIOLOGY.

Frag. I 9.9 × 7.1 cm.

First century B.C. Plate 7.

These five fragments from a treatise on the nervous system of the human body belong to the same papyrus as P. Berlin 9770, which was edited by Kalbfleisch in *Berliner Klassikertexte*, iii, pp. 10 sqq. This identification was first suggested to me by Prof. Ilberg, and a reference to the facsimile at once established it. An additional proof, if it were wanting, is supplied by the verso, which, as in the Berlin papyrus, contains some ill-preserved medical receipts,—though I cannot agree with the editor (*l. c.*, p. 10) that the hand in which these are written is much like that of the recto. The latter is a small and neat though not very formal uncial, which is, I think, rightly referred to the first century B.C.; and it may perhaps be placed early rather than late in that century.

Yet another fragment from the same treatise has recently been recognized by Kalbfleisch in P. Reinach 2, which he combines with P. Berlin 9770 A. vi. M. Reinach acquired that small piece at Gizeh; 21, on the other hand, was purchased in the Fayûm; where the Berlin fragments were obtained is not stated. The ultimate source of the papyrus remains quite uncertain.

The previously published fragments consist for the most part of the tops and central portions of columns, while 21 includes several bottoms, which ought to be some of the missing bases of the columns at Berlin. Probably they actually are; but attempts at combination have so far proved disappointing. One factor which might assist in this task has hardly been made the most of by the Berlin editor. In the left margin opposite l. 3 of P. 9770 A. vi the numeral Σ occurs, and at B. iv. 15 there is a T in a similar position. These must be stichometrical figures (1800 and 1900; cf. P. Oxy. 852. Frag. 25, note), and if they have been rightly read, A. vi would be the top of either B. ii or B. iii. I am informed by Dr. Schubart, who examined the original at my request, that the former of these alternatives is excluded by the writing on the verso. Apparently then A. vi should be combined with B. iii. That hypothesis involves a rather tall column, though, since the writing is small and the lines are closely set, the height would not exceed reasonable limits.

In two respects especially the new fragments throw some further light upon the nature of this treatise. The first three lines of Frag. 2. ii are divided off from what follows by a short blank space, which suggests that they formed some kind of heading; and this view is confirmed by the occurrence in P. 9770 B. vi. 4 of a title, *πρόσφυσις*. The significant words *ἀπορία* and *ἀπορεῖται* in Frag. 2. ii. 2 and 6 serve to indicate that the heading formulated some disputable question concerning the functions of the motor and sensory nerves, which question the writer proceeded to discuss. It is thus clear that the treatise was subdivided into several definite sections, distinguished by particular titles. Secondly, in Frag. 5 the writer has passed from the domain of physiology proper to that of psychology, and speaks of some view involving the Platonic distinction between *λογισμός*, *θυμός*, and *ἐπιθυμία*. No such transition is found in the fragments at Berlin.

The problem of the identity of the author does not seem to be brought much nearer to a solution. His period, at any rate, is fixed within fairly narrow limits, on the one hand by the date of the papyrus, on the other by the recognition of a distinction between motor and sensory nerves which, as Kalbfleisch has pointed out, shows that he cannot be older than Herophilus. Wellmann in Pauly-Wissowa, *Real-Encycl.* vi. 904, suggests that the treatise is by Eudemus, a younger contemporary of Herophilus and Erasistratus. In that circle of famous anatomists the writer is most naturally sought; but at present there appears to be little reason for selecting one name rather than another.

Frag. 1.

Col. i.

. . .
]

Col. ii.

.
[. . . .] . ιναί . . .
. [.] . ε . [.] . σο[.]οιτο ενοί[
σιον [.]π[.] . . α εκ τιν[.] πε

]
]
 μη]νιγ
]
]ε
]
 5] . εν
]τα
]αις εκα
]
]
 . . .

φυκοτα και εις ετε[ρ
 5 πεφυκοτα μυ[ω]δη τ[.] ^{νευ}
^{ρωδη}
 και εν τωι κατα προ[οι]ρεσιν κινει
 σθαι τα τοιαντα συ[
 . ιντ[.]. εντα εστέ[
 τωι ανεισθαι πεπλ[ε
 10 μενα ειπερ μη τ[.]
 αυτοις νευρωδη και δ[
 των αισθανο[μεν]ων . [
 νων κινειται [το ν]ευρο[ν
 τ[ων] εκτος ετερ[.]. . . [
 15 εντεινεται τα δέ[
 γαρ . [.] των οργανω[ν
 νων ετερων το ομο[
 γινομενον εκ τιη[
 . [.] . . ρον τοι[
 20 [.] . . [

Frag. 2.

Col. i.

.
 [.] . [
 [.] ο . [. . .] ο[
 [. . .] αποψαδες δι[.]. . . . [
 5 [πε]φυκασιν φ[λ]εβε[ς] και αρτη[ριαι
 [το]ις προ[ρ]οις τοις επιτετρημ[ε]νοις
 [.] α[.] ν και εκ των οστων εκπε
 [φυκοσι κ]αι επι ποσον τι περ[ι]πεφυ[
 [κασι] . . τοις αισθητη[ρι]οις
 10 [.] . τ[οι]ς της ραχεως οστ[οι]ς
 [.] λο[ι]π[ο]ι ως ειρηται γεγεν
 [η] εξ αυτων ου μονον νευρια

Col. ii.

.
 [. νω]τιαιο[ι]
 [.] απορια[.
 [.] προα]ιρεισθαι . [. . . .
 [.] [
 5 [.] . [. . .] . προαιρει[.
 [.] αν απορειται περ[ι]
 [.] τισιν αισθητικης . [.
 [. . .] δι[ι] εν[ι]ων μεν το αισθα[ν]εσθαι α
 [φ]ικνειτα[ι] δι[ι] ετερων δε το [προαι
 10 ρεισθαι εναρξεται και [κατα λο
 γον δι ων το προαιρεισ[θαι] προη (?)
 γειται δι εκεινων κα[.
 νας διαπ[ε]μπεσθ[αι]

Frag. 3.

Col. i.

Col. ii.

Col. iii.

.
 [.] . τινα εκ του εγκεφαλου
 [διαπεφυ]κοτα νευρα τα δ[ε] τι του
 [τοις προσε]χομενα εσχ[α]τα δε πε
]
 φυκοτα εκ του νωτιαιου διαπεφυ

.
 ρη[
 ει[
 το[

]δε	5	κε δια των τρηματων των εν τωι	χι[
]με		ιερωι οστωι σχεδον πλεον η τριτα	5 κα[
]		και αυτα τωι παχει αφ ων εις τε	δια[
]		το αιδοι[ο]ν και εις την κυστιν και	τα[
5	]	εις την μητραν και επ ολιγον εις	κα[
]		10 τους διδυμους και την εδραν και	φ. [
]α		ει[ς] τοπον της οσφυος τινα δια[πε	
]σ		φυκε δυναμ[

Frag. 4.

] μ[ο]στ[. [
 τ]α σκελη πεφ[υκ
]ς εκατερου [
 ε]πι τουτων τ[
 5] κοινων τι[
]ες τα μικρ[α
]αι ομαλα τ[
] . α περιπλ[
] δ[ι]δυμοις κε[
 10] πλευρας πο . [
]ορ . ισ[
]ου[

Frag. 5.

ζεν . [.]εκα[.] . [επ]ι
 θυμ[ιαν λ]ογισμωι [κ]αι ουθεν
 δοκων παρηλλακεναι ουδε
 νοσειν τον ουτω διανοουμε
 5 νον αν τε θυμωται αν τ επιθυ

Frag. 1. i. 1. *μη]νιγ*: cf. P. Berlin 9770 A. iii. 1, vi. 1, &c. In the former passage an abbreviation would be expected to take the form *μηνιγγ*; but, as Schubart informs me, *μηνιγγ[os* should be read.

ii. 3. If the sentence ended at *σιον*, part of the space between *ν* and the following]π was probably blank. *εκτω[* here and in l. 18 might be taken for some form of *εκτ(ε)ινειν*, contrasting with *εντεινεται*, which occurs in l. 15; but since the spelling with an *ε* is there used (cf. however l. 18), *εκ τιν[os* or *τιν[ων* is perhaps preferable; cf. e.g. P. Berlin 9770 B. ii. 15 *απο τινω[ν] μνωδων*.

6. Cf. P. Berlin A. ii. 3-4 *αιθανετα[ι και κατα προ]αιρεσιν κινειται*.

9. *πεπλ[εκται*, or some similar form, probably stood here; cf. P. Berlin A. i. 1, B. iii. 10, 14, iv. 16. But the doubtful λ could also be α.

18. *γινωμενον*: or *τινωμενον*.

19. Possibly *τερων* (*ε]τερον?*), hardly *ν]ευρον*.

Frag. 2. i. 4. *αποφades* is difficult, and apparently there is some corruption. The fourth letter is conceivably a φ, and if so *αποφνades* might be the original word. There is no possibility of reading *απορια*.

9. *αισθητη[ριοις*: cf. P. Berlin B. iv. 19.

10. Cf. P. Berlin B. ii. 10-11 *οστων των τε λοιπων και των της ραχ[ε]ως*.

11. *γεγειν]ηται* or *γεγειν]ημενοι* seems unavoidable, though the division is contrary to rule. *γεγειν]η* . . . hardly suits the context.

ii. 1-3. On the character of these three lines cf. introd.

8-9. The distinction between the motor and sensory nerves is here clearly stated; cf. the passage of the Berlin papyrus quoted in the note on Frag. 1. ii. 6.

Frag. 3. ii. 1-2. The nerves of the brain are not expressly mentioned in the Berlin fragments, and this passage confirms Kalbfleisch's remark (*l. c.* p. 10) that the writer 'kennt . . . doch wohl die Hirnnerven'; cf. P. Reinach 2, ii. 8 *ενκε[φαλ . . .*

5. Cf. P. Berl. A. iv. 1-2 *δια τε των] εν τωι ιερωι οστωι τρηματων και δια των κοιλων των εν τω οσφυι.*

6. *τριτα*, which is clearly written, gives no sense, and some such word as *τριπλασια* seems required; *τριτ(τ)α*, as Ilberg suggests, would be the gentlest remedy. In explanation of *και αυτα* in the next line he further conjectures that the thickness of the lower vertebrae had just been referred to.

7 sqq. Cf. P. Berlin A. ii. 1-2 *διαπεφ[υ]κεν εις αιδοι[ον μη]τραν κυστιν διδυμους κτλ.* The *διδυμοι* are mentioned again in Frag. 4. 9.

11. *τοπον* Ilberg.

Frag. 4. 2. *τ]α σκελη*: cf. P. Berl. A. i. 7, iv. 5, x. 1.

11. A slight mark above the line between ρ and ι may belong to a tall letter like φ or represent an interlineation or an accent (cf. e.g. P. Berlin B. iii. 15) or, most probably perhaps, be due to accident. There is another faint trace further to the right.

Frag. 5. 3. Whose is the opinion referred to is obscure. Ilberg compares the divergent views of Poseidonius and Chrysippus with regard to the *νόσος τῆς ψυχῆς* set forth in Galen, *De Placit. Hipp. et Plat.* v, while remarking that neither of those philosophers is likely to be meant here.

5. *επιθυ|μηι.*

22. MYTHOLOGICAL FRAGMENT.

Behnesa.

19.2 × 7.4 cm.

First century. Plate 5.

The following fragment gives a brief narrative of events at Troy subsequent to the death of Achilles. Both the beginnings and ends of the lines are lost throughout, but the extent of the lacunae, which are evidently considerable, can be fairly gauged from a comparison of ll. 7-9 and 10-14, where a minimum loss of from 14 to 16 letters is indicated for the first 13 lines; in the lines following the gaps are still larger. It is desirable not to exceed the minimum in order to avoid increasing the breadth of the column, which, in any case, will be rather broader than is usual. How the supplements are to be divided between the lines is of course uncertain; the arrangement adopted below is quite arbitrary, and several of the restorations are only made *exempli gratia*.

The events described in the papyrus are as follows:—1. (ll. 1-10) Expedition of Odysseus and Diomedes to the Trojan citadel in quest of the Palladium, the removal of which had been declared by Helenus to be one of the conditions of the fall of Troy; they kill among others Corybus (Coroebus), son of Mygdon, who had come to assist the Trojans, and return to the camp with the Palladium. Joy of the Greeks and discomfiture of the Trojans. 2. (ll. 11-14) Voyage of Odysseus and Phoenix to Scyros to fetch Neoptolemus, who returns with them and receives from Odysseus the arms of Achilles. 3. (ll. 16 sqq.) Arrival of Eurypylus, son of Telephus, from Mysia, bringing aid to the Trojans. These subjects were all treated in the *Little Iliad* of Lesches or Lescheos, though not apparently in the same order. According to the summary of

Proclus (cf. note on l. 1) the capture of the Palladium by Odysseus and Diomedes occurred after the arrival and death of Eurypylus; and that Proclus is correctly presenting the sequence of the *Little Iliad* is evident from the close agreement with him of the *Epitome* of Apollodorus, who, though he had other sources than the *Little Iliad*, was at this point obviously summarizing that work (cf. note on l. 1). Another peculiarity of the fragment is the time and occasion of the death of Coroebus, who according to Virgil, *Aen.* ii. 341, 425, and Quintus Smyrnaeus xiii. 168 sqq. was slain during the sack of Troy. But we know from Pausan. x. 27. 1 (cf. note on l. 4) that the author of the *Little Iliad* differed from the common account in attributing the death of Coroebus to Diomedes instead of to Neoptolemus (Virgil assigns it to Peneleus), and it is possible that he also connected it, as the papyrus does, with the seizure of the Palladium. The real divergence lies in the precedence of the latter event, apart from which the new text is nearly allied in matter, as it is also in manner, to the summaries of Proclus and Apollodorus. There are, however, other traces of a version in which the capture of the Palladium was put earlier. Ovid, *Metamorph.* xiii. 1-381, makes it precede the dispute between Odysseus and Ajax for the arms of Achilles; in Tzetzes, *Post-Hom.* 509-17, it follows on the death of Ajax, and in Dictys v. 14 Ajax and Odysseus quarrel over the Palladium instead of the armour. Their chronology is thus analogous to that of the papyrus; but what is the ultimate source of this form of the story is quite obscure.

The text is written in rather large uncials upon the verso of an account dating probably from the latter part of the first century B.C. Early characteristics are evident also in the uncial hand, which is unlikely to be posterior to the first few decades of the century following. No lection signs occur. A pause is denoted by a short blank space in l. 14; the other intervals are less clearly marked.

Οδυσσεὺς καὶ Διομήδης] εἰσελθόντες εἰς Εἰλίον
 ὡπῶς ἐκκλειψώσιν] τὸ τῆς Ἀθηνᾶς οὐρανίον
 ἀγάλμα τούτο Ελένου παλιν αὐτοῖς εἰπανάτος
 ἀποκτείνουσι]ν Κορυβὸν τὸν Μυγδαῶνος
 5 τὸν ἐκ Φρυγίας] ἐληλυθότα ἐπὶ συνμα[χι
 ἀν τοῖς Τρωσιν] καὶ ἀλλοὺς αὐτοῦ ἑτερο[υς
] καὶ σώζονται πρὸς τοῖς Ελ
 λῆνας ἔχοντες] τὸ παλλάδιον εἰτα γέινε
 ται τούτοις μὲν] χάρα τῶν δὲ Τρωῶν [. . .
 10] τροπῇ ἐπὶ τοῖς γεγενη
 μένοις Οδυσσεὺς] δὲ καὶ Φοινίξ πλεῖν
 σάμενοι εἰς τὴν] Σκύρον ἀγοῦσι τὸν Ν[εο
 πτολεμὸν ἤδη κα]ὶ ἀποδιδῶσιν αὐτῷ [Οδυ
 σσεὺς τὰ ὄπλα τὸν πατρός] αὐτοῦ α[.
 15]ται παρὰ τ[.
 . . . καὶ κατὰ τὸν αὐ]τὸν καιρὸν [Εὐρυπύ
 λος ὁ Τηλεφῶν υἱός] ἐκ τῆς Μυ[σῆας πα
 ραγίνεται βοηθῶν] τοῖς Τρωσ[ι

..... Πρια]μω ειτα . . [. . .
 20 γεινε]ται μαχη [.

1 sqq. Cf. Apollodorus, *Epit.* 5. 11-12 τούτων (sc. the prophecy of Helenus) ἀκούσαντες Ἕλληνες τὰ μὲν Πέλοπος ὅσα μετακομίζουσιν, Ὀδυσσέα δὲ καὶ Φοίνικα πρὸς Λυκομήδην πέμπουσιν εἰς Σκύρον, οἱ δὲ πείθουσι Νεοπτόλεμον προέσθαι. παραγενόμενος δὲ οὗτος εἰς τὸ στρατόπεδον καὶ λαβὼν παρ' ἐκόντος Ὀδυσσέως τὴν τοῦ πατρὸς πανοπλίαν πολλοὺς τῶν Τρώων ἀναιρεί. ἀφικνεῖται δὲ ὕστερον Τρωσὶ σύμμαχος Εὐρύπυλος ὁ Τηλέφου πολλὴν Μυσῶν δύναμιν ἄγων· τοῦτον ἀριστεύσαντα Νεοπτόλεμος ἀπέκτεινεν. Ὀδυσσεὺς δὲ μετὰ Διομήδους παραγενόμενος νύκτωρ εἰς τὴν πόλιν . . δι' ἐκείνης (sc. Helen) τὸ παλλάδιον ἐκκλέψας καὶ πολλοὺς κτείνας τῶν φυλασσόντων ἐπὶ τὰς ναὺς μετὰ Διομήδους κομίζει, and the analysis of the *Little Iliad* in Proclus, *Chrest.* (Kinkel, *Epic. Graec. Frag.* p. 36) καὶ Νεοπτόλεμον Ὀδυσσεὺς ἐκ Σκύρου ἀγαγὼν τὰ ὅπλα δίδωσι τὰ τοῦ πατρὸς· καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται. Εὐρύπυλος δὲ ὁ Τηλέφου ἐπίκουρος τοῖς Τρωσὶ παραγίνεται καὶ ἀριστεύοντα αὐτὸν ἀποκτείνει Νεοπτόλεμος. . . καὶ μετὰ ταῦτα σὺν Διομήδει τὸ παλλάδιον ἐκκομίζει (sc. Odysseus) ἐκ τῆς Ἰλίου.

3. Ελένου κτλ.: cf. Apollod. *Epit.* 5. 10 καὶ ἀναγκάζόμενος ὁ Ἑλένος λέγει πῶς ἂν αἰρεθείη τὸ Ἴλιον, πρῶτον μὲν εἰ τὰ Πέλοπος ὅσα κομισθείη παρ' αὐτοῦς, ἔπειτα εἰ Νεοπτόλεμος συμμαχολή, τρίτον εἰ τὸ διυπετὲς παλλάδιον ἐκκλαπείη.

4. Κορυβον: cf. Pausan. x. 27. 1 ἀφίκετο μὲν δὴ ἐπὶ τὸν Κασσάνδρας ὁ Κόροιβος γάμον, ἀπέθανε δέ, ὥς μὲν ὁ πλείων λόγος, ὑπὸ Νεοπτολέμου, Λέσχως δὲ ὑπὸ Διομήδους ἐποίησεν. The name is sometimes spelled Κόρυβος elsewhere, e.g. Etym. Mag. 577. 33, but Κόροιβος is no doubt the correct form. Μυγδόνος not Μυγδῶνος is moreover the genitive of Μυγδῶν, e.g. Homer, Γ 186.

6. ετερο]υς = εταιρο]υς; cf. the analogous interchange of υ and οι in l. 4.

11. Phoenix is named in this connexion also in Soph. *Phil.* 343 and Philostr. iun. *Imag.* 2, as well as by Apollodorus in the passage quoted on l. 1. According to Quintus Smyrn. vii. 169-417 and Tzetzes, *Post-Hom.* 531, Diomedes was the companion of Odysseus on this occasion. In Proclus' argument of the *Little Iliad* cited above, as in Homer, λ 508, only Odysseus is mentioned; but it would be too much to infer from the silence of Proclus that Phoenix was not coupled with Odysseus in the *Little Iliad*.

14-15. Perhaps Α[χιλλεύς δε αὐτῷ . . . φαντάζε]ται παρα τῷ [τυμβῷ]; cf. the passage from Proclus quoted in the note on l. 1, Eurip. *Hecuba* 37 sqq. ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανείς, κτλ., Quintus Smyrn. xiv. 179 sqq., and Westermann, *Mythogr. Gr.* p. 382.

19. Πρια]μω: or πολε]μω?

23. EPITOME OF THE ODYSSEY.

6.5 x 15.4 cm.

Second century.

This fragment contains the ends of two columns from an epitome of the *Odyssey*, written in round upright uncials which appear to date from about the middle of the second century. A stop in the central position in l. 10 and a rough breathing in l. 11 may well be original, but the supplement of an omitted word at the end of the latter line looks like a subsequent addition. What remains of Col. i relates to the third book, of Col. ii to the sixth; hence it is probable that Col. i was actually the first of the epitome, which, if the space devoted to the successive books was fairly constant, could have been completed in eight columns. The books were treated separately, and at the head of the several abstracts stood the first verse of the book concerned (see ll. 9-10), preceded no doubt by the book's number. There is little in common between the wording of these abstracts and that of the *ὑποθέσεις* in the extant scholia.

Col. i.

[14 letters] λ α . [. . .
 [νοστο]ν της εξ Ιλιου αναμεμν[η]
 ται των Ελληνων και των
 [τοις] μ[ν]ηστηρσιν διαπρασσο
 5 [μενω]ν ετι δε τα περι την . . [.]
 [. . .]ν και προπομπαν Τηλε
 [μαχ]ου εις Λακεδαιμονα προς
 [των Πυ]λίων

Col. ii.

ως ο μεν ενθα καθενδε πολυ
 10 τλας διος Οδυσσευς· περιεχει
 ως παρίσταται καθ υπνους Να^{Αθην}[υ
 σικαα κελειουσα αμ ημερα επι
 τους πλυνους πορευεσθαι κα[ι
 [ι]ματια καθαραι Νausικαας τ[ην
 15 [ο]μειλιαν προς τον πατερα Αλ
 κινουν υπερ την απηνην α . [

11. 2-8. ' . . . makes mention of the return of the Greeks from Ilium and the deeds of the suitors ; and further the events concerning . . . , and the dispatch of Telemachus to Lacedaemon by the Pylians.'

2. αναμεμν[η]ται is not a very satisfactory reading, chiefly because the η must be supposed to have been written either very small or above the line in order to be got into the space. This supposition is, however, less objectionable than to assume the division αναμεμν[η]ται. The subject of the verb is presumably Nestor, the reference being to γ 102 sqq.

5. ετι δε: sc. περιεχει; cf. 11. 10 and 14-15. At the end of the line the second letter after την is a round one and the preceding vestiges suit α. Αθ[η] could well be read, and a mention of Athena would be most appropriate (cf. γ 331 sqq.), but Αθ[η]να]ν does not fill the lacuna, and with Αθ[η]νας the difficulty is to find another substantive short enough. It is not at all likely that Αθ[η]ναία]ν was written or that Αθηνas was abbreviated.

6. 1. προπομπην or προπομπιαν. Cf. γ 475 sqq.

9-10 = ζ 1.

10-16. 'The contents are, how Athena appears in sleep to Nausicaa bidding her to go at daybreak to the washing-tanks and cleanse the linen; the conversation between Nausicaa and her father about the wagon . . .'

16. υπερ την απηνην for υπερ της απηνης is a remarkable construction.

24. SCHOLIA ON HOMER, *ILIAD* IV.

Behnesa.

11 × 7.7 cm.

First century. Plate 8.

Remains of two columns of a Homeric commentary, written in a medium-sized semi-uncial hand which is probably not later than about the middle of the first century A.D. A single high stop occurs in l. 16, and a pause before a quotation is marked by a short blank space in l. 28. On the verso is part of a demotic account.

The book to which the commentary relates is doubtless Δ, what survives being for the most part a discussion of the interpretation of 11. 306-7 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀρέων ἕτερ' ἄρμαθ' ἵκηται, ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω. In Col. i an eccentric explanation of that passage, noticed without reference to an author in Schol. A and Eustathius *ad loc.*, is cited, and is followed by an allusion to Apollonius and another person, though whether as supporters of the preceding view or of a different opinion is uncertain. The same passage is still under consideration in the upper part of Col. ii.

The commentary was thus on an extensive scale, pointing, like the palaeographical evidence, to a comparatively early period; and in view of the verbal coincidences in ll. 12-16 with Schol. A it seems not improbable that the writer may have been Aristonicus or Didymus. As for the Apollonius who is quoted as an authority in l. 17, Dyscolus is excluded by the date of the papyrus, the compiler of the Lexicon may be dismissed on similar grounds, while the son of Molon was perhaps hardly of sufficient importance to be given so much space. There remains Apollonius of Rhodes, who is known to have interested himself in the criticism of Homer and Hesiod, and is supposed to be referred to in the extant scholia at Δ 4, 97, τ 177. Mr. Allen remarks that exegesis of the fanciful character described would be more natural in one of the older grammarians.

Col. i.

.
[. 17 letters . . .] . ι.
[.] εικοτῶς
[.] ις την τα
[ξιν] ην των πο
5 [λεμιων] κηται τιμω
[.] τον εστιν
[.] αν τα εαυτου
[απολιπων] αρματα η ιππου
[βληθεντ] ος η αλλου τινος
10 [ατυχη] ματος γενομενου
[εφ ετερων επι] βηναι βιαζη
[ται παταξ] αται τις αυτου
[εγχει ευ] τελες γαρ κρινει
[το τεθναν] αι τον τοιουντον
15 [και μη ζην] αυτον συγχεον
[τα την ταξιν] εδεχονται
[δε] κα ι Απολλωνι
[ος] . . αυτου
.

Col. ii.

.
.. [. 18 letters
20 μηδε[. 16 "
παρεισα[γει Διομηδη πα
ραδεχομε]ον τον Νεστορα
φησι γαρ Νεσ[τωρ δ εν χειρεσ
σι λαβ ηνια σ]ιγαλοεντα . . .
25 γαρ αγωνιζ[.
π[. . .] ουν[.
χρησ[. . .] ταλ[.
μενη[. . .] αλ[λα σε γηρας τειρει
ομοιον ως [οφέλεν τις αν
30 δρ[ω]ν αλλος [εχειν συ δε κου
ροτεροισι μ]ετειναι
[. . .] τρων οι γ[.
[. . .] ραφω[. 14 letters
.

3-7. Mr. Allen suggests ε]ς την ταξιν ικομενος τ]ην των πο[λεμιων διαμα]χηται, τιμω[μενος κατα του]τον εστιν. [κατ αλλους δ ος] αν κτλ., supposing that ll. 1-6 contain the ordinary interpretation of Δ 306-7, ll. 7-18 that of Apollonius (ll. 16-17 εδεχονται [δε ουτω κα]ι, which is hardly long enough), and ll. 19-28 the refutation of the latter. This may be on the right lines, but it is also possible to complete τιμω as e. g. τιμω[ρητεος and to regard ll. 1-16 as all belonging to the same explanation, to which that of Apollonius is afterwards opposed. In l. 5 the doubtful κ may be χ, but κ seems rather more suitable;]ς in l. 3 is perhaps τ]ς.

7-16. 'If he leave his own chariot, whether on account of a horse being stricken or the occurrence of some other disaster, and force his way on to another, let some one smite him with his spear; for Nestor judges it a thing of small account that such a man should perish and not live when disturbing the ranks.'

7 sqq. Cf. Schol. A 307 ή διπλή πρὸς τὸ σημαινόμενον, ὅτι ἐκ τοῦ ἔγχει ὀρεξάσθω ἐστὶν ἔγχει παταξάτω τις αὐτόν, ὥστε παραλείπει τὸ τίς καὶ τὸ αὐτόν. καὶ τὸ ἐπιλεγόμενον τοῦτο συνίστησιν, ἐπεὶ ἡ πολλὴ φέρτερον οὕτω τὸ ἓνα τεθνάναι

ἢ τὴν ὅλην τάξιν συγχυθῆναι, and Eustath. 475. 40 κατὰ δὲ ἑτέροισ ἐκεῖνος ὁ ἕτερος ὁμοεθνὴς ὁ τὸ ἄρμα ἔχων ἔγχος ἐκτείνας παταξάτω τὸν τοιοῦτον, ἵνα δηλαδὴ μηδεὶς τὸ ἴδιον ἀφῇ ἄρμα φόβῳ τοῦ ὑπὸ τοῦ συμφυλέτου τρωθῆναι καὶ πεσεῖν.

18. Mr. Allen proposes καὶ ὁ μαθητῆς or διδασκαλὸς αὐτοῦ, but the former would not fill the space, and though the vestiges of the letters are extremely scanty, they do not well suit ο.

21. παρεια[γει: sc. ὁ ποιητῆς, which perhaps immediately preceded in l. 20.

23-4. The quotation is from Θ 116.

24-8. The following restoration of these lines is suggested by Mr. Allen: *ἦν γὰρ ἀγωνιζ[όμενος π[αλιν] οὐν ο [ποιητῆς . . . ἀ]χρησ[τα] τα λ[ε]ψανα οσα αὐ] μ[ε]νη.*

28-31 = Δ 315-16, apparently a fresh lemma.

32-3. ι[ππων] might be read in l. 32 and γ[ραφω]ν is possible in the line below.

25. LEXICON TO HOMER, *ILIAD* XVIII.

Behnesa.

16.1 x 3.5 cm.

Second century.

This fragment of a Homeric lexicon is contained on the verso of a narrow strip from the bottom of a column, and is written in well-formed upright uncials of the oval type, dating probably from the latter half of the second century; on the recto there are some scanty remains of a cursive document belonging to the reign of Trajan. The lexicon is of the same class as P. Amh. 18, and is arranged in just the same way, the lemmata being made to protrude slightly into the left margin. It is somewhat fuller than the so-called Scholia Didymi, to which, like P. Amh. 18, it stands in close relationship; cf. also P. Amh. 19. So far as it goes the text is confined to the bare equivalent of the less obvious words and phrases, but the fragment is too short to justify the inference that other explanatory matter was entirely absent.

σπε[υδοντα	373	επον[ειτο	380
ποιο[υ] . [		προμ[ολουσα προελ	382
τα[		15 θο[υσα	
κυκλα . . [	375	λιπα[ροκρηδεμνος	382
5 θειον δυσ[αιατ αγω	376	λαμ[προν εχουσα κρη	
[ν]α [.] τα τ[ων θεων		δεμ[νον	
αθρ[ο]ισ[ματα		ωπν[ιε [εγεγαμηκει	383
νο . . . ρ[		20 αιδοιη [αιδεσιμος	386
νεοιατο [.	377	ου τι [θ]α[μιζεις ου πυ	386
10 ηρτυε [κατεσκευα	379	κνω[ς	
ζε [		ουδ[αμως	
δεσμου[ς ηλους	379		

2. Either ποιο[υ]ν[τα] or ποιο[υ]μ[ενον]: the remaining vestige is equally consistent with μ or ν.

4. Schol. A B Townl. cite the variant ὑπόκυκλα, but that is hardly likely to have been referred to here.

6-8. Cf. Schol. Did. *θεῖον δ. ἄγ.· εἰς τὰ τῶν θεῶν κατελεύσονται τεμένη καὶ ἀθροίσματα.* There is not room for *εἰς* in front of *τα*, and very likely there is nothing lost there. *νο* in l. 8 may be *τεμε]νος*, but the vestiges do not well suit, e. g., *τεμε]νος προ]οσιονσιν*.

10. [*κατεσκευα]ζε*: so Schol. Did. [*ητοιμα]ζε* (Schol. B Townl.) would not suit the space so well.

12. *ηλους*: or *λαβας*. Cf. Schol. B *δεσμούςδ δὲ τὰς λαβὰς, ἣ τοὺς ἥλους . . . ἥλους καθὸ συμβάλλουσι κτλ.*

13. Perhaps *ενηργει*; cf. Schol. Did. I 12.

14. *προελ]θουσα*: so Schol. Did.

17-18. Cf. Schol. Did. *ἦτοι λαμπρὰ ἔχουσα περιβόλαια τῇ κεφαλῇ, ἐξ οὗ εὐσταλῆς καὶ κοσμία, ἣ λιπαρὰ ἀπὸ τοῦ ἐλαίου*, Schol. Townl. *καὶ ἀλλαχοῦ 'λιπαρὰ κρήδεμνα' τὰ λαμπρά.*

19. Cf. Schol. Did. II 178 *κατὰ νόμον συνώκει, ἐγεγαμήκει.*

20. Cf. Schol. Did. *Ξ 210 αἰδοῦς ἀξία, αἰδέσιμος.*

21-3. Cf. Schol. A B Townl. *ἀντὶ τοῦ οὐδαμῶς . . . οὐ γὰρ πυκνῶς εἴωθας ἡμῖν ἦκειν*, and Schol. Did. *πυκινῶς οὐ παρεγένου.*

26. APION, ΓΛΩΣΣΑΙ ΟΜΗΡΙΚΑΙ.

Behnesa.

11 x 9.9 cm.

First century. Plate 8.

The following fragment of a Homeric glossary is written in an upright and clear cursive hand which may be assigned with confidence to the first century A.D. The text is arranged in paragraphs, a new line being begun at each new Homeric word; and these words, as is usual in such cases, are made to project by two or three letters into the left margin. No lectional signs of any kind occur. On the verso is part of an account, which may itself fall within the first century.

It is not so rash as it may at first sight perhaps appear to attribute such a small fragment as the present to a work so shadowy as the glossary of Apion. There is extant a short alphabetical vocabulary, bearing the name of Apion, which was printed by Sturz from a Darmstadt MS. in his edition of the *Etymologicum Gudianum* (pp. 601-10). Its genuineness was denied by Lehrs (*Quaest. Ep.* p. 33) and others; in 1885, however, A. Kopp (*Hermes*, xx, pp. 161 sqq.) maintained that though greatly altered by epitomizing processes it nevertheless represented an authentic work. Kopp's acute criticism failed to convince L. Cohn (Pauly-Wissowa, *Real-Encycl. s. v.* Apion), but is now thoroughly vindicated. The essential and peculiar principle of the Darmstadt glossary (D) is an enumeration of the meaning of Homeric words which are used in more than one sense, with illustrative quotations. In the earlier portion this method is to be clearly recognized; later on it is obscured by the omission of the quotations and by other compressions. Now the principle of D is precisely that of the fragment before us. In the latter the successive words are regularly followed (1) by a figure indicating the number of meanings borne by the word in the Homeric poems, (2) a specification of the meanings, (3) illustrative quotations from the *Iliad* and *Odyssey*; e. g. [ὄνειρο]ς β' τὸν θεὸν καὶ τὸ δι' αὐτοῦ θέα[μα· ὅταν μὲν τὸν θεόν, βάσκ' ἴθι, οὐδ' ὄνειρε, ὅταν δὲ τὸ δι' αὐτοῦ θέαμα, ὥς οἱ ἐναρ[γὲς ὄνειρον ἐπ]έσσυντο (Il. 7-10). Let us compare a couple of articles in D: ἀλαπάξαι δύο. τὸ ἐκπόρθῆσαι, ὡς Ἰλίου ἐξαλάπαξε πόλιν, ἣ ἐκκενώσαι, ὡς νέων δ' ἀλάπαξε φάλαγγα . . . ἀμείβομενος γ' σημαίνει τὸ ἀποκρινόμενος τῷ λόγῳ, τὸν δ' ἀπαμειβόμενος προσέφη, καὶ τὸ κατὰ μικρόν τι ποιεῖν, οἱ μὲν

{απ}ᾶμειβόμενοι φύλακας ἔχον, καὶ τὸ ἐναλλάσσειν, ὡς (l. ὅς) πρὸς Τυδείδην Διομήδεα τεύχε' ᾤμειβε. The similarity is striking: practically the only difference is that the illustrations here follow immediately the meaning, an alteration readily explained as due to the desire for brevity; occasionally the arrangement of D is actually the same as that of the papyrus, e. g. ἀργύριον δ' τὴν ὕλην, καὶ τὸ καλόν κτλ. . . . τὴν μὲν ὕλην, ἀργύρεον χρυσέοισιν ἁορτήρεσσιν ἄρηρός· τὸ καλόν, κλύθι μεν κτλ. Had the papyrus contained words beginning with α instead of ο the affinity might have been still more evident. Of the three which occur, ὀμφαλός, ὄνειρος, and ὄπλον, only the last is represented in D, the other two having been omitted probably as of minor importance. The article ὄνειρος, it may be observed, is quite in the manner of D, where there are ten instances of such names, e. g. ἄτη· τὴν δαίμονα, καὶ τὴν βλάβην· ἥ δ' Ἄτη σθεναρή κτλ. With regard to ὄπλον, D leaves out the quotations, but the same meanings are distinguished as in the papyrus, though in rather different language (cf. note on ll. 11-18).

The so-called Ἀπίωνος Γλῶσσαι Ὀμηρικαί have fared ill at the hand of the epitomizer, as the lexicon of Apollonius, to a less degree, is plainly shown by the Bodleian fragment (*Class. Rev.*, Nov. 1897, pp. 390 sqq.) to have done; but so far from being *toto colore recentiores*, as Lehrs held, they are proved to be based on a scheme identical with that of a glossary current in the first century. That glossary may be earlier than Apion; it can hardly be later. In these circumstances a strong presumption arises in favour of the reputed authorship of D. The common-sense view is that tradition is once more upheld, and that the mediaeval glossary is ultimately, what it professes to be, the work of Apion, of which the papyrus offers a specimen in its original form.

	ομφαλος β̄ κυριως τον εν ανθρωποις	
	και τους εν ταις ασπισιν ηλου[s [.] . . .]	
	[.] . [.]] οταν μεν [τ]ον ε[ν] αν	
	θρωποις γαστερα γαρ μιν τυψε παρ ομ	
5	φαλον οταν δε τους εν ταις ασπισιν ηλους	
	εν δε οι ομφ[α]λ[ο]ι ησαν ε[ε]ικοσι κασσιτεροι[ο	
	ονειρο]ς β̄ τον θεον και το δι αυτου θεα[μα οταν	
	μεν τον θεον βασκ ιθι ουλε Ονει[ρε οταν δε	
	[τ]ο δι αυτου θεαμα ως σοι εναρ[γες ονειρον	
10	[επ]εσσυτο	
	οπλον] γ̄ το τε σχοινιον και πα[σαν την κα	
	[τασ]κευην κ[αι τα πο]λεμιστηρ[ι]α οπλα	
	[οταν] μεν το σ[χοι]νιο[ν] ενθ̄ εμε μεν κα	
	[τεδησαν ευ]σσελμω] ενι [νηι ο]πλ[ω] ευστρε	
15	[φει οταν δε πασαν την κα]τασκ[ε]υην	
	[ενθα δε νηων οπλα μελαι]νων οταν δε	
	[τα πολεμιστηρια οπλα μητερ] εμη τα	
	[μεν οπλα θεος πορεν]	
	[30 letters] οταν	
	

1. κυρίως is similarly used in the Darmstadt glossary, e.g. φίλος· κυρίως ὁ ἐρώων. The last two letters of ἀνθρώποις are over a deletion.

2-3. The letters originally written between ηλουίς and σταν have been so effectively deleted as to be quite illegible.

4-6. The quotations are from Φ 180 and Λ 34.

8-10. From B 8 and δ 841. ως σοι in l. 9 is a mistake for ως οι.

11-12. The Darmstadt glossary has ὅπλα· σχοινία, καὶ τὰ πολεμικὰ ἐργαλεῖα, καὶ τὰ τεκτονικὰ ἢ χαλκευτικά. Apollonius is very similar: ὅπλα· τὰ πολεμικὰ λέγει, καὶ τὰ τῆς νεὸς σχοινία, καὶ τὰ χαλκευτικὰ ἐργαλεῖα.

13-18. The quotations are from ξ 345, ζ 268, and T 21. In l. 16 μελαινων was apparently written for μελαιναων.

19. The Homeric word and its explanations must have been short if σταν, as would be expected, introduces the citations.

27. ASTRONOMICAL TREATISE.

20.8 x 36.4 cm.

Third century.

Three columns, inscribed on the verso of 43 in a legible cursive hand of the latter part of the third century. The columns are imperfect at the bottom, but the loss is no doubt trifling, since in 43, where the lines are closer together, the lacunae at the ends of the columns amount to only three lines. Column i, which is preceded by a broad margin and surmounted by the symbol for the moon, was evidently the first of the treatise, and it appears not unlikely that Col. iii was the last, though on this side the margin is quite narrow. That column terminates with a table of the Roman emperors from Commodus, with their regnal years, the last name before the break being that of Gallus (A.D. 251-3), and the palaeographical evidence indicates that the table was not carried down much further. A slight compression of the lines in this table also suggests that the scribe was concerned to include the whole of it within the limits of the column. There is a considerable use of abbreviation; the more noticeable forms are κ' for καί (in l. 53 κ̄), πρ (to which ς is sometimes added) in the form of a monogram, with the π either square or semicircular, for πρόσθες, ωρ also as a monogram for ὥρα and its cases, μ̣ (o small and low down between the tops of the μ) for μοῖρα and cases, and ∕ for ἐστί. ν at the end of a line is occasionally represented by a horizontal stroke above the preceding vowel. An isolated instance of an elision-mark is found in l. 48, but no accents or breathings occur. Horizontal lines are placed over numerals, the stroke covering the entire number when composed of more than one figure; for convenience of printing, these lines are omitted in the text given below. The copyist makes a number of mistakes, and clearly failed in places to comprehend what he was writing; there is also reason to call in question the accuracy of his figures in several passages.

The contents of the three columns are somewhat heterogeneous. Col. i and the greater part of Col. ii (ll. 1-50) are occupied with mathematical formulae for the calculation, after a given number of years, of (a) the day, according to the Egyptian calendar, on which a certain ἐποχή occurred, and (b) the corresponding longitude and latitude. ἐποχή

is the general term for a position occupied by a heavenly body; the particular ἐποχή here meant is that of the moon in, apparently, its anomalistic revolution from perigee to perigee. For the solution of the problem two distinct formulae are given, a longer (ll. 1-31) and a shorter (ll. 32-50), but in neither case is the method quite clear. Apart from minor obscurities it is not evident why at the outset 2 years and 61 days are added in the first process (ll. 1 and 3) or 92 years in the second (l. 33). Presumably the initial divergence is to be explained by the use of different eras as starting-points, and Prof. Smyly, upon whose valuable annotations on this papyrus the present commentary largely depends, suggests that the era used in the first formula is that of Philip, the era in the second being the end of the reign of Commodus; cf. note on l. 33.

In l. 51 begins a new section, which is headed περὶ συνδέσμων. σύνδεσμοι mean the moon's nodes, i. e. the points where the planet's orbit intersects the ecliptic, to which it is inclined at a small angle. These points are not constant, but have a retrograde motion along the ecliptic; and ll. 52 sqq. describe a method for determining the change of position.

Col. iii gives the formula for finding the date of the solstices and equinoxes on the Egyptian calendar, starting from the observations of Ptolemy; the observations correspond closely with those of the *Syntaxis Mathematica*, though they are somewhat differently stated. This is followed by a section of the chronological Canon, which differs from the ordinary form in counting the years from the beginning of the reign of Augustus instead of from the death of Alexander, and in combining the reigns of associated emperors. The number of years required to produce the longer era is written at the side of the first row of figures

On the other side of the papyrus in the margin between two columns of the Homeric text is endorsed the title Ὑπόμνημα Πτολεμαίου. Can this title be accepted literally? It is sufficiently evident that Ptolemy did not actually write Col. iii; and in the two preceding columns there are some suspicious discrepancies from the *Syntaxis Mathematica* (cf. note on ll. 14-24), as well as the anachronism of a reference to Commodus in l. 33. When to these difficulties there is added the consideration that little affinity of style is to be recognized between this treatise and the other works of the writer whose name it claims, some doubt of its authenticity will not appear groundless. Perhaps the attribution to Ptolemy merely rests upon the use made of his observations in Col. iii, though it is possible that the processes set forth in Cols. i-ii were originally formulated by him. But 'A treatise of Ptolemy' cannot be regarded as a strictly accurate description, and therefore his name has not been placed at the head of this article.

Col. i.

C

τὰ πλήρη ἔτη, πρόσθε) β, ἄρον ἀνὰ κε,
 τὰ λοιπὰ ἐπὶ τξε, τοὺς κύκλους
 τοὺς ἀνὰ κε ἐπὶ λβ, εἴτα πρόσθε) ξα.
 5 συν{τ}άξας πάντα τὸν ἀριθμὸν ἄρον),
 ἄν ἔχῃς, ἀνὰ Ὑλα, καὶ τὰς λοιπὰς {Γ}

H

λα ιθ ζ ἐπὶ δὲ πλάτους θ ιβ μγ
 45 μη ιε, τοὺς δὲ ἀνὰ κε μήκ(ους) ἐπὶ μο(ίρας) σθβ
 ια κδ με, τοὺς δὲ ἀνὰ σμη μήκ(ους)
 ἐπὶ μο(ίρας) κζ μγ κδ νς πλάτους β μγ
 κη λδ, ἐπ' αἱρέος λάβε μήκους μο(ίρας) ιβ λδ
 μ λη πλάτους ἄρον ο κα κβ ιδ ιε,
 50 εἴτα ἀπόλυε ἀπὸ Λέοντος.

περὶ συνδέσμου.

περὶ συνδέσμου· τὰ πλήρη ἔτη, ἄρον ἀνὰ
 ιη, τὰ λοιπὰ ἐπὶ ιθ, κ(αὶ) τοὺς κατ' Αἰγυπτίους
 μῆνας ἐπὶ α λε, τὰς ἡμέ[ερ]ας ἐπὶ ο γ ι
 55 συνάξας πάντα τὸν ἀριθμὸν . . .]ωσον εἰς
 . . . [ι., τοὺς] κύκλου[ς τοὺς ἀνὰ ιη ποίησον

37. εσθ Pap.

48. επ' Pap.

56. ποιησθ Pap.

Col. iii.

τροπ[αὶ κ(αὶ) ἰσημερίαί ας ἐτήρ]ησεν Πτολεμαῖος
 (ἔτει) υξγ [ἀπὸ τῆς Ἀλ]εξάνδρου τελευτῆς.
 θερινὴ τροπὴ [Με]σορῇ ια εἰς ιβ ὥρα) ζ
 60 νυκτ[ό]ς· πρόσθετες ἡμέ[ρας] θβ λ. αὐτὴ ἀρχή (ἔστι)
 τῶν τηρήσεων. [μ]ετοπαρινὴ [[τροπῇ]]
 ἰσημερία Ἀθὺρ [θ] μετὰ α ὥραν ἔγγιστα
 τῆς τοῦ (ἡλίου) ἀνα[το]λῆς· πρόσθετες ἡμέρας πη ζ λ.
 χειμερινὴ τροπὴ Μεχειρ ζ ὥρα δ ἡμέρα[ς·]
 65 πρόσθε)ς ἡμέρ(ας) ρε λ. ἑαρινὴ ἰσημερία Παχὼν ζ
 μετὰ ὥρα(ν) α ἔγγιστα τῆς μεσημβρίας· πρόσθε)ς ἡμέ-
 ρας ρδ λ.
 (ἔστι) δὲ τὸ (ἔτος) γ Αἰλίου Ἀντωνίνου. ἀπὸ οὖν
 δ (ἔτους) μέχρι τοῦ ἐνεστῶτος ἐνιαυτοῦ λα-
 70 βὼν καὶ τούτων τὸ ὄ' ποίησον καὶ ἀπὸ
 τῶν συναχθεισῶν ἡμερῶν ἄρον ἐ-
 κάστου ἐνιαυτοῦ ἀνὰ ο ο ιβ, καὶ
 λε λ
 τὰς τειμένας πρόσ[θ]ες ἐκάστη τῶν
 τηρήσεων.

75 λοιπὰ ἔτη Αἰλίου Ἀντωνίνου ι[5]

σκα	Κομόδου	λβ	[σ]α (ἔστι?)	ρη	σθδ
σμς	Σεουήρου	κε	σα	σκβ	
σν	Ἀνυσίου	δ	σα	σμζ	
σξγ	Ἀλεξάνδρου	ιγ	σα	σνα	
σξς	Μαξιμίνου	γ	σα	σξδ	
σοβ	Γορδιανοῦ	ς	σα	σξζ	

σοη	Φιλίππων	ς	σα	σογ
σ[π]	Δεκίου	β	σα	σοθ
[σπβ]	Γάλλ[ου]	[β	σα]	σπ[α]

On the recto, between Cols. iii and iv

ὑπόμνημα Πτολεμαίου.

62. εγ'γιστα Pap.; so also in l. 66.

65. ἰσημερία Pap.

76. ς of ρϩ corr.

82. φιλιππῶ Pap.

2-11. The operations prescribed are:—Add 2 to the complete number of years, divide the result by 25, multiply the remainder by 365 and the quotient by 32, then add 61; add together the numbers so obtained and divide the total, if possible, by 3031 and the remainder by 248, subtract the remainder from 303 or 248, and number off the final remainder from Thoth 1.

Division by 25 is a device for eliminating multiples of 3031, for if the number of Egyptian years be $25x + y$ (x being the quotient and y the remainder) the number of days will be $365(25x + y) = 9125x + 365y = (9093 + 32)x + 365y$. Rejecting $9093x$, which is a multiple of 3031, we have the remainder $32x + 365y$, corresponding to the rule in ll. 3-4. The elimination of 3031 and its multiple 9093 implies that these numbers of days were treated as lunar cycles, and as a matter of fact the moon would be in the same position approximately in its orbit at the beginning and end of those periods. 3031 days are equivalent to 8 years 3 months and 21 days of the Egyptian calendar. The corresponding anomalistic numbers in the tables of Ptolemy, *Synt. Math.* (ed. Heiberg, pp. 286 sqq.), are:—

8 years	349°	44	59	49	29	51	20
3 months	95°	50	54	26	47	58	30
21 days	274°	21	52	42	15	11	39
Total	719°	57	46	58	33	1	29

This total differs by less than $2\frac{1}{2}$ minutes from 720° or two complete revolutions. Again, with regard to the third divisor 248 (l. 7), which, like 9093 and 3031, recurs in the shorter method of Col. ii, a comparison with Ptolemy's tables gives an analogous result. This cycle is equivalent to 8 months and 8 days, for which the anomalistic numbers are:—

8 months	255°	35	45	11	27	56	0
8 days	104°	31	11	30	22	55	52
Total	360°	6	56	41	50	51	52

The sum thus obtained is not quite 7 minutes in excess of one complete revolution.

5. συνάξας, not συντάξας, is the usual word; cf. e.g. ll. 35, 55, and 71.

6. The figure 'Γ at the end of this line is meaningless. Perhaps it is a mistake for ἀρ(ον).

8-10. This part of the rule is obscure. σύνδεσμοι must mean, as usual, the moon's nodes, but it is not evident why 'in the case of nodes', i.e., apparently, when the given ἐποχή is a node, the subtraction is to be from 303, and otherwise from 248. It should be noted that the difference between the two numbers, 55 days, is almost exactly two anomalistic months, the month consisting of 27.5545995 days. Another difficult reference to σύνδεσμοι occurs in ll. 13-14.

10-11. λοιπας was written in the abbreviated form λοι' at the end of l. 10, but the second syllable was repeated at the beginning of l. 11. διεκβάλλειν means to measure off a given number of divisions from a fixed point on a graduated scale; cf. e.g. Ptolemy, *Introd. to Πρόχειροι Κανόνες*, p. 8 (Halma) τὸν . . . ἀριθμὸν διεκβάλλουτες ἐπὶ τοῦ ἐπικύκλου.

13-14. The meaning of this mention of the σύνδεσμοι (cf. ll. 8-10) is again doubtful, and the question is complicated by an uncertainty as to the reading. The supposed τ might be taken for a zero (cf. ll. 24 and 27), or some other symbol, a dot with a stroke above it, resembling the common sign for ἀρτάβη. ωξ would then be a number; but ξ, again, is not written as it is elsewhere in this papyrus, being here of the cursive shape with a tail. Possibly then this also is a symbol, though it has a stroke over it like those of the other figures.

The letters $\tau\omega\xi$ are placed close together and the stroke above the ξ covers part of the ω . This group is followed by κ' which in this text is the regular abbreviation of $\kappa\alpha\iota$. The deleted letters in l. 13 seem to represent a misreading of $\sigma\upsilon\delta\epsilon\sigma\mu\omicron\iota$.

14-24. Statement of the corrections for longitude and latitude, corresponding to the three lunar cycles employed in the formula. The figures of these corrections are repeated in Col. ii in connexion with the shorter method there described. For the cycle of 248 days the longitude given is (ll. 23, 26, and 47) $27^{\circ} 43' 24'' 56''$. According to the tables of the *Syntaxis Mathematica*, p. 290, the sum of the longitudinal values for 8 months and 8 days is $387^{\circ} 44' 34'' 2' 30'' 4''$, i. e. with deduction of 360° , $27^{\circ} 44' 34'' 2' 30'' 4''$. This differs slightly from the amount given in the papyrus, implying a small divergence in the quantity taken to represent the mean diurnal motion. Similarly in the case of the 3031 days' cycle, the values for longitude in Ptolemy's tables, pp. 286 and 290, are:—

8 years	315°	2	9	50	44	20	0
3 months	105°	52	27	50	15	45	0
21 days	276°	42	14	29	43	40	30
Total	697°	36	52	10	43	45	30

This less 360° is $337^{\circ} 36' 52'' 10' 43' 45' 30''$, which again slightly exceeds the figures of the papyrus, $337^{\circ} 31' 19'' 7''$ (ll. 20-1 and 43-4), but the amount of the mean diurnal motion implied is not exactly the same as that implied for the cycle of 248 days. The amount for the 9093 days' cycle (l. 17; cf. ll. 45-6, note) is obtained by multiplying that for 3031 days by 3 and subtracting 720° .

The calculations of the argument of latitude in each case are less easily understood. The amounts given differ greatly from those obtained from Ptolemy's tables, and the divergence can hardly be due merely to errors of the copyist.

18-19. The amount must be thrice that of ll. 21-2, hence the first number ought to have been $\kappa\zeta$, instead of which a single figure, which looks more like ς than anything else, was written. Owing to a flaw in the papyrus η in the number $\lambda\eta$ stands rather apart from the λ .

22. l. $\sigma\mu\eta$ for $\kappa\mu\eta$; cf. l. 7, &c. In the papyrus the κ is separated from $\mu\eta$ and only the κ has the horizontal stroke which distinguishes figures. The mistake recurs in l. 37, with the difference that there the κ is written κ' , like the abbreviation of $\kappa\alpha\iota$.

24. β : or possibly $\iota\beta$, but there is certainly no ι in l. 47 and probably none in l. 27, and in the present place the doubtful appearance of an ι may well be caused by a dark fibre in the papyrus. The quantity differs so largely from that given by Ptolemy's tables ($40^{\circ} 52' 44'' 34'' 18'' 0'' 56''$), that so far as the latter are concerned 10° more or less is a matter of indifference.

25-9. Cf. ll. 8-10 and note.

27. β : cf. note on l. 24.

30. The first word is written $\alpha\upsilon\tau'$, which usually represents $\alpha\upsilon\tau\acute{\omega}\nu$.

μ [: or perhaps $\mu[o(\acute{\iota}\rho\alpha\varsigma)]$; there is no trace of either a horizontal stroke or of an \omicron above the μ .

31. $\alpha\pi\delta\ \Lambda\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$: i. e. from Regulus. In the *Syntaxis* longitudes are measured from the first point of Aries but in the *Kanónes* apparently from Regulus; cf. Introd. p. 2 $\acute{\alpha}\varsigma\ \acute{\alpha}\epsilon\iota\ \sigma\upsilon\nu\eta\eta\rho\acute{\omicron}\upsilon\sigma\iota\ \pi\rho\acute{\omicron}\varsigma\ \tau\acute{\omicron}\nu\ \acute{\epsilon}\pi\iota\ \tau\eta\varsigma\ \kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma\ \tau\omicron\upsilon\ \Lambda\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$. Regulus being a star of the first magnitude and lying very close to the ecliptic was a convenient starting-point; and at the time of Augustus it was situated approximately at the first point of Leo.

32-50. 'Another shorter way, starting from the beginning. Sum up (?) all the years from Commodus, add 92, divide by 25, multiply the remainder by 365, multiply by 32 the number of cycles obtained from the division by 25, add up the whole number and divide, if you can, by 3031, divide the remainder by 248 and the final remainder will be the amount by which the number so gained falls short of 293; count the remainder off from Thoth 1, and the day on which the position took place according to the Egyptian calendar will result. The degrees are determined as follows:—multiply the number of cycles obtained from the division by 3031, for longitude by $337^{\circ} 31' 19'' 7''$, and for latitude by $9^{\circ} 12' 43' 48'' 15''$, the number obtained from the division by 25, for longitude by $292^{\circ} 33' 57'' 21''$, and for latitude by $27^{\circ} 38' 11'' 24'' 45''$, and the number obtained from the division by 248, for longitude by $27^{\circ} 43' 24'' 57''$, for latitude by $2^{\circ} 43' 28'' 34''$; then add for longitude $12^{\circ} 34' 40'' 38''$, subtract for latitude $0^{\circ} 21' 22'' 14'' 15''$, and count off the degrees from Leo.'

32. ἀπὸ ἀρχῆς is more easily connected with what precedes than with what follows. What κε means is uncertain. The two letters have a horizontal stroke above them like that placed over numbers, but a number at this point appears meaningless. Prof. Smyly suggests that they may be interpreted as an abbreviation of κεφαλαίωσον: κεφαλαίωμα means 'sum total' in Herod. iii. 159, and συγκεφαλαιῶν is commonly used in this sense. It is, however, to be observed that in ll. 2 and 52 there is no corresponding verb.

33. ἀπὸ Κομμύδου probably means from the end of the reign of Commodus. Assuming the era used in the first formula to be that of Philip, Prof. Smyly points out that if x be the number of years 'from Commodus', $515+x$ will be the number from the era of Philip, and that this applied to the first process gives $\frac{517+x}{25}$ or $20 + \frac{17+x}{25}$, while if it be applied to the second the result is $\frac{92+x}{25}$ or $3 + \frac{17+x}{25}$. $20-3 = 17$; and as $25 \times 365 (= 9125)$ is the first multiple of 365 which is greater than 9093 ($= 3 \times 3031$), so $17 \times 365 (= 6205)$ is the first multiple of 365 which is greater than 6062 ($= 2 \times 3031$). These curious coincidences perhaps justify the hypothesis that in the one case the years were reckoned from the era of Philip, in the other from what may be called the era of Septimius Severus.

34. 1. ἀνὰ κε, τὰ λοιπὰ ἐπὶ τῆς; cf. ll. 2-3. The writer is rather apt to confuse τ and π : cf. l. 38 λείπουσιν for λείπουσιν, and l. 48 εἴτα for εἴτα. Some blurred marks above the line between λοιπὰ and εἴτα are probably accidental.

37. 1. σμη; cf. note on l. 22.

38-9. 1. λείπουσιν. Why subtraction from 293 is employed is not clear.

42. τλα is a mistake for ἴλα.

45-6. The statement of the latitude is wanting here, and a comparison with ll. 17-19 shows that the writer has omitted a line or most of one, running on the last three sexagesimals of the latitude to the degrees of the longitude. Hence the passage is to be restored μήκους ἐπὶ μοίρας σφβ λγ νζ κα, πλάτους ἐπὶ κζ (cf. note on ll. 18-19) λη) ια κδ με.

48. 1. εἴτα πρόσλαβε for ἐπ' ἀέρος λάβε; cf. l. 34, note.

52-5. 'Concerning the node. Take the complete number of years, divide by 18, multiply the remainder by 19, the Egyptian months by $1^\circ 35'$, and the days by $0^\circ 3' 10''$; add all the number together . . .'

52 sqq. For the term σύνδεσμος cf. Cleomedes 114 ὥστε οὕτως ἔχων (sc. ὁ τῆς σελήνης κύκλος) τὸν διὰ μέσου (i.e. the ecliptic) κατὰ δύο σημεία τέμνει ἀναγκαίως. ταύτας οὖν τὰς τομὰς οἱ μὲν συναφὰς οἱ δὲ συνδέσμους καλοῦσιν. The moon's nodes have a retrograde motion along the ecliptic at the rate of approximately 19° annually. Hence if the number of years be multiplied by 19 and multiples of 360 be subtracted the change in the position of the nodes is obtained. Division by 18 is employed in order to avoid the subtraction of 360 and its multiples, just as multiples of 3031 were eliminated through the division by 25; cf. note on ll. 2-11. If the number of years be $18x+y$ the number of degrees traversed by the nodes will be $19(18x+y) = (360-18)x + 19y$. Hence the rule follows: Divide the number of years by 18, multiply the remainder by 19 and subtract from the result 18 times the quotient. The direction for this last process was contained in ll. 56 sq. The Egyptian months are multiplied by $1^\circ 35'$ and the days by $0^\circ 3' 10''$ because those quantities respectively represent the mean monthly and daily retrogression of the nodes ($1^\circ 35' \times 12 = 19^\circ$, $0^\circ 3' 10'' \times 30 = 1^\circ 35'$).

53. κ(α) is here written $\bar{\kappa}$, like a numeral.

55-6. What intervenes between ἀριθμὸν and τοὺς κύκλους is obscure. In l. 56 there is a horizontal stroke above the vestiges of the first letters (or letter), which were therefore probably a number. The next word may have been κ(α). After ποίησον there came something like ἐπὶ ιη καὶ ἄρον ἀπὸ τοῦ συναχθέντος ἀριθμοῦ; cf. note on l. 52.

56-74. 'The solstices and equinoxes observed by Ptolemy in the 463rd year from the death of Alexander. The summer solstice is at the 7th hour of the night of Mesore 11 to 12; this is the starting-point of the observations. Add 92 days 30. The autumnal equinox is on Hathur 9, one hour approximately after sunrise. Add 38 days 7 30. The winter solstice is Mecheir 7, the fourth hour in the day. Add 95 days 30. The vernal equinox is Pachon 7, one hour approximately after noon. Add 94 days 30.

'The year is the third of Aelius Antoninus: starting then from the fourth year down to the present year take the quarter of this number and from the total of days so obtained subtract for each year $0^\circ 0' 12''$ and add the remainder to each of the observations.'

57-60. Cf. Ptol. *Synt. Math.* i, pp. 205-6 ἡμεῖς δὲ τὴν ἐν τῷ προκειμένῳ ὕψι ἔτει ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς (sc. θερυνὴν τροπὴν) ἀσφαλῶς ἐπελογισάμεθα γεγόναι τῇ ια τοῦ Μεσορῆ μετὰ β ὥρας ἑγγὺς τοῦ εἰς τὴν ιβ μεσονύκτιον. Since the night at the summer solstice contained 10 hours (cf. *ibid.* i, p. 198 and P. Hibeh 27. 115-17), the seventh hour of the night corresponded to the second after midnight.

60-1. The words αἴτη (l. αὔτη) . . . τηρήσειν are misplaced and should be transposed before πρ(όσθεσ). For the number 92 30 cf. *Synt. Math.* i, p. 234 ἐπειδήπερ, ὥς ἔφαμεν, ἡ μὲν μετοπωρινὴ ἡμερία γέγονεν τῇ θ τοῦ Ἀθῦρ μετὰ τὴν ἡλίου ἀνατολήν, ἡ δὲ ἑαρινὴ τῇ ζ τοῦ Παχῶν μετὰ τὴν μεσημβρίαν, ὥς συνάγεσθαι τὴν διάστασιν ἡμερῶν ρη δ', τὴν δὲ θερυνὴν τροπὴν τῇ ια τοῦ Μεσορῆ μετὰ τὸ εἰς τὴν ιβ μεσονύκτιον, ὥς καὶ ταύτην τὴν διάστασιν . . . ἡμέρας συνάγειν 92 L, καταλείπεσθαι δ' εἰς τὴν ἀπὸ τῆς θερυνῆς τροπῆς ἐπὶ τὴν ἐξῆς μετοπωρινὴν ἡμερίαν τὰς λοιπὰς εἰς τὸν ἐνιαύσιον χρόνον ἡμέρας ἑγγιστα 93 L. The doubtful λ is suspiciously like an α, but λ in any case must be read; there is a stroke above the line rather suggesting an interlinear λ, so perhaps α was first written and then corrected.

61. After writing μετοπωρινὴ τροπὴ the copyist saw his error and cancelled the two words by the common expedient of a line drawn above them (cf. e.g. P. Oxy. 843. 142). He then realized that μετοπωρινὴ should stand and so distinguished τροπὴ by enclosing that word within brackets, not troubling to erase the line over μετοπωρινὴ.

62. For Ἀθῦρ [θ] cf. the passage quoted in the note on ll. 60-1, and *Synt. Math.* i, p. 204 (Heiberg) τῷ γ ἔτει Ἀντωνίνου, ὃ ἔστιν ὕψι ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς, ἡμεῖς ἐτηρήσαμεν ἀσφαλέςτατα πάλιν τὴν μετοπωρινὴν ἡμερίαν γεγεννημένην τῇ θ τοῦ Ἀθῦρ μετὰ μίαν ὥραν ἑγγιστα τῆς τοῦ ἡλίου ἀνατολῆς.

63. ἡλίου is represented by the common symbol, for which cf. e.g. P. Oxy. 886. 11. For the numbers πη ζ λ (the divisions are of course the usual sexagesimals) cf. *Synt. Math.* i, pp. 237-8 τὴν μὲν ΓΔ περιφέρειαν, ἥτις ἐστὶν ἀπὸ μετοπωρινῆς ἡμερίας ἐπὶ χειμερινῇ τροπῇ, φανήσεται διερχόμενος ὁ ἥλιος ἐν ἡμέραις πη καὶ η', τὴν δὲ ΔΑ, ἥτις ἐστὶν ἀπὸ χειμερινῆς τροπῆς ἐπὶ τὴν ἑαρινὴν ἡμερίαν, ἐν ἡμέραις 9 καὶ η' ἑγγιστα. Hence in l. 65 9 ζ λ must be read for 9ε λ.

65-6. l. 9 ζ for 9ε; cf. the preceding note. For ἑαρινὴ ἡμερία κτλ. cf. *Synt. Math.* i, p. 205 τῷ ὕψι ἔτει ἀπὸ τῆς Ἀλεξάνδρου τελευτῆς ἑαρινὴν ἡμερίαν εὐρίσκομεν γεγεννημένην τῇ ζ τοῦ Παχῶν μετὰ μίαν ὥραν ἑγγιστα τῆς μεσημβρίας.

68-74. Since the Egyptian year contained 365 days, and the true length of the tropical year is 365 14' 48" days (*Synt. Math.* i, p. 208), that is, is less than 365½ days by 0° 0' 12", in order to arrive at the days of the solstices and equinoxes we must divide the number of years by 4, then, treating the quotient as days (hence ἀπὸ τῶν συναχθεισῶν ἡμερῶν), subtract from it 0° 0' 12" days for each year, and add the remainder to each of Ptolemy's observations. After an interval of 300 years, e.g., the number of days to be added would be $\frac{390}{4} - 300$ (0° 0' 12") = 75-1.

69. The first syllable of μεχρι has been corrected; apparently the writer blundered over the ε and so made another.

71. There is a hole in the papyrus between συναχθεισων and ημερων in which there would be room for one or two letters.

73. τειμενας is corrected to λελειμμενας, but the τ is not cancelled and it is singular that a considerable gap is left between the over-written λε and λ.

75. [ς]: though the surface of the papyrus shows slight signs of damage the ς which must have been written is not to be recognized.

76-84. In this table the first row of numbers, which is enclosed by vertical lines, represents the years of the era of Augustus, the year being in each case the last of the emperor whose name is placed opposite. The number in the last row is that of the first year of the reign according to the same era, and the number immediately following the name gives the length of the reign. σα, which regularly precedes the final number, seems meaningless as a numeral, and is probably a mistake on the part of the copyist for Λ (= ἔτος) α, referring to the number following. This probability would be still stronger if it were certain that (ἐστὶ) in l. 76 is rightly read. The number 294 at the end of that line is that of the years from the death of Alexander to the accession of Augustus, and is to be added to the figures of the first row in order to obtain the number of years according to the era of Philip, which is used in the ordinary form of the Canon.

76. λβ: the years of Antoninus (19) are combined with those of Commodus (13), who counted his regnal years from his father's accession; cf. P. Oxy. 35 verso 13. In the Canon the two reigns are distinguished.

77. Σεουήρου : i. e. Caracalla, whose years were reckoned, like those of Commodus, from the accession of his predecessor with whom he had been associated ; cf. P. Oxy. 35 verso 14 Σεουήρου (ἔτη) κε. In the Canon the reigns of Septimius Severus and Caracalla are separately given (18 and 7 years respectively).

78. Ἀνοστόλου : i. e. Elagabalus, who is for example ranked by the author of the *Vita* among the *prodigiosos tyrannos* . . . *quorum nec nomina libet dicere*.

82-3. The Canon as given by Halma assigns 7 years to Philip and 1 to Decius, which is incorrect. Philip died some time between Sept. 1 and Oct. 16 of his 7th year, and since in reckoning the length of the reigns the odd months after the last Thoth 1 are neglected (the interval between the death of an emperor and the next Thoth 1 counting as his successor's first year), Philip should be given 6 years only. Decius on the other hand reached his third year, and therefore on similar grounds his reign should be reckoned at two years, not one. In P. Oxy. 35 verso 18-19 the arrangement is the same as that of this papyrus.

28. ΠΕΡΙ ΠΑΛΜΩΝ ΜΑΝΤΙΚΗ.

Page about 7.5 × 6.6 cm. Fourth century. Plate 5 (fol. 2 verso,
fol. 7 verso).

A well-preserved quire of eight papyrus leaves, the string with which they were bound together being still in its place. The sheets were so arranged that when the quire is opened in the middle the verso of each sheet is uppermost ; hence in the first four leaves the recto, in the last four the verso, was first written upon. The leaves are nearly square and very small, the book being apparently intended for the pocket like the copy of the Oxyrhynchus uncanonical gospel (P. Oxy. 840), the dimensions of which were very similar. In the present case, however, the character of the writing is less in keeping with that of the page. The script is a medium-sized upright uncial, well formed if somewhat heavy, of the so-called biblical type, and dating from the fourth century perhaps more probably than the third. A certain amount of variation both in the size and configuration of the letters is observable, and the writing is decidedly more careful in the first two pages than in those which follow. A peculiarity is to be noticed in the formation of ω, in which the central stroke is commonly carried well above the line. Other round letters, θ, ο, σ (usually), and often ε, are disproportionately small ; ξ is of the cursive shape. It is remarkable that these characteristic forms are also conspicuous in the marginalia of the Codex Sinaiticus of the Bible, and a new argument may here be found for the Egyptian origin of that MS. In a few places ν at the end of a line has been written as a horizontal dash over the preceding vowel. Short lines are sometimes filled by the small angular sign usually employed for the purpose. Punctuation is exceptional (see below), and there are no other lectional signs beyond an occasional diaeresis. A second hand has introduced one or two alterations.

The subject of the book is the prognostications to be derived from the involuntary movement—ἀλλεσθαι or πάλλειν, i. e. quivering or twitching—of various parts of the body. That such movements portended certain events was a popular belief which finds expression in both Greek and Latin classical literature. It is as old at any rate as Theocritus : ἀλλεται ὀφθαλμός μεν ὁ δεξιός· ἀρά γ' ἰδησῶ αὐτάν ; (iii. 37-8) ; cf. Plautus, *Pseudol.* i. 1. 107

nisi quia futurum est: ita supercilium salit, &c. Suidas, *s.v.* οἰωνιστική (Nonnus in Greg. Naz. 72), defines the process thus: παλμικὸν δὲ τὸ διὰ τῆς πάλσεως τοῦ σώματος γνωριζόμενον, οἷον εἰ ἐπάλθη ὁ δεξιὸς ἢ ἀριστερὸς ὀφθαλμὸς ἢ ὤμος ἢ μηρός, ἢ κνησμὸς ἐν τῷ ποδὶ ἢ πρὸς τὸ οὖς ἢ χὸς ἐγένετο, τότε συμβαίνει· ὁ συνέγραψε Ποσειδώνιος. This with similar forms of divination was repudiated by the Christian Church; it is expressly forbidden in the *Apostolic Constitutions*, viii. 32, and condemned in the *Responsa ad quaest. Aeg. episcoporum* ([Justin], *Quaest. ad Orthodoxos*, 19): ὁ δὲ παλμὸς πάθος ἐστὶ σωματικὸν ἐκ τῆς διαδρομῆς τοῦ φυσικοῦ πνεύματος ἐν τῷ σώματι ὑφισταμένου πάντων τῶν ζώων διὸ ἀνάξιον ἔκρινον οἱ ἅγιοι εἶναι κριτήριον τῶν μελλόντων τὸ τοιοῦτον σωματικὸν κίνημα; cf. Augustine, *De Doctr. Christ.* ii. 31. Our papyrus is prior to the general Christianization of Egypt; but in any case it is not to be supposed that the Church succeeded in effectually eradicating such popular superstitions.

Suidas, in the citation above (see also *s.v.* Ποσειδώνιος), attributes a work on omens of this sort to a certain Posidonius, apparently the Stoic Posidonius of Apamea (second to first century B.C.), who was interested in divination and wrote five books *περὶ μαντικῆς*. But a regular treatise on the subject is still extant entitled *Μελάμποδος ἱερογραμματέως περὶ παλμῶν μαντικῆ πρὸς Πτολεμαῖον βασιλέα*, and professing to have been composed in obedience to a royal command. According to Fabricius, *Bibl. Gr.* i, p. 116, the Ptolemy was Philadelphus; but modern criticism has declined to take the title and preface seriously, and the author is commonly described as the Pseudo-Melampus; cf. Susemihl, *Gesch. d. Gr. Lit. i. d. Alexandrinerzeit*, i, pp. 300, 873. The *περὶ παλμῶν μαντικῆ* exists in more than one form; besides the longer version (A) there are three more or less reduced epitomes, of which the chief is known from a fourteenth-century manuscript at Paris (P). These versions have recently been edited and discussed by Diels in his *Beiträge z. Zuckungslitt. des Okzidents u. Orients* in the *Abhandl. d. k. Preuss. Akad. d. Wissensch., Phil.-Hist. Kl.*, 1907–1908. Diels considers that the body of writings bearing the name of Melampus, which were known to Artemidorus (*Oneir.* iii. 28), and of which the *περὶ παλμῶν* represents one section, was composed at about the beginning of the Imperial period or even rather earlier; and he plausibly explains the divergences between A and P, &c., as due to an accretion of adscripts derived from other authorities and treated by the various redactors in different ways. The problem has lately been further complicated by Vitelli's publication (*Atene e Roma*, 61–2, pp. 32 sqq., 1904; reprinted by Diels, *loc. cit.*, 1908) of a papyrus purchased by him in the Fayûm and attributed to the third century, containing part of a similar yet distinct treatise (P. Vit.); and to this there is now added the present text, which, though having much in common with both A and P. Vit., by no means coincides with either. These three treatises, like the shorter compendia, all follow the same scheme; the various members of the body are taken one after the other, starting from the head downwards, and the omens associated with their movement are concisely enumerated. There is often a close correspondence in the names of the various bodily parts, 28 and P. Vit. being especially harmonious in this respect; A shows more variation (cf. notes on ll. 1–3, 14 sqq., 86, 118–22, 180–91). Resemblances in vocabulary are strongly marked throughout; and as the obscure word *συμβουλή* (A 10, &c.) was elucidated by *συμβολή γάμου* of P. Vit. 17, so

28. 58 sqq. supply a satisfactory emendation of another corruption in A. Certain other formal characteristics, however, introduce divisions. (1) In 28 frequently, in P. Vit. regularly, after the prognostications, directions are given to pray to or propitiate appropriate divinities, which, though they do not correspond in the two authorities, agree in this, that they are all Greek, with no Egyptian admixture; in A no such advice occurs. (2) Although in 28 slaves and women are frequently specified, the favourite triad of A, δοῦλος, παρθένος, χήρα (cf. e. g. the note on ll. 201-12: it is very prominent earlier in the treatise), does not figure. P. Vit. here sides with A, only the triad becomes by the addition of στρατιώτης a tetrad, which is repeated with wearisome regularity. In style 28 has advantages over the other two, being distinctly less monotonous and bald. (3) A fondness for alternative predictions (ἐν ἄλλοις, ἄλλως, &c. : cf. e. g. notes on ll. 4-8, 75-85) is a peculiarity of A. With regard to the character of the predictions there are curious coincidences and divergences. For example, each has a different interpretation for the γαστροκνημία εὐώνυμος (28. 156 sqq.), whereas all three agree closely respecting the κερκὶς δεξιὰ and ἀριστερά just above. Plainly, then, there is a substantial common element; but on the other hand the discrepancies of interpretation not less plainly point to the early currency of independent authorities, which were differently combined by the authors of the three versions. The question of the relation of A to the shorter forms thus assumes a new aspect. It is no longer necessary to assume that they are actually compendia of A: they may be the descendants of other parallel versions such as those the existence of which the papyri have now revealed.

The text of 28, as of P. Vit., is broken up into paragraphs, a new paragraph commencing with each new mention of a member or part of one. In two places where the scribe inadvertently neglected to make the usual distinction a dash has been inserted after the final word of the clause, and is accompanied by a marginal coronis (ll. 52 and 63). This system of paragraphs rendered the book easier of reference, enabling the inquirer to find readily the portent of which he might be in search.

In the commentary below, the parallel passages from A, which for purposes of comparison are cited throughout along with those of P. Vit., are taken from the edition of Diels.

Fol. 1 recto.

υπογαστριον εαν
αλληται αγαθον τι
δηλοι μετ αλλο[ι]ον λογου
ισχιον το δεξιον με
5 ρος εαν αλληται λυπη
θη τον παροντα καιρο
ειτα ευφρανθη δια αυτω
η φιλον
ισχιον τα αμφοτερα μερη
10 εαν αλλωνται στησεται
πολλα ο τοιουτος εν δι
πλοις κοποις εχομενος

Fol. 1 verso.

εκ κοπων
οσφνος ευωνυμον μερος
εαν αλληται εν πολλοις [ε]μ
20 βησεται και ζημιας μεχρι
καιρ[ο]ν τινος και εκ των
κακων ανακινυει
οσφνος το μεσον εαν αλλη
ται δοθηναι τι αυτω υπο
25 των οικιων λαμπρ[ο]ν
κερδος και δουλω και ελεν
θερω
ηβη εαν αλληται ευσχη

ευχου Νεικη
 οσφνος δεξιον μερος εαν
 15 αλληται μεγαλως ευπορη
 σει κα[ι] δουλος και πενης

Fol. 2 recto.

φimaiον δουλω δε μετα
 35 στασιν της δουλιας η το
 πους ως Βηρασσος λεγει ευ
 χου Διῷ
 ιερον οστουν εαν αλλη
 ται επικτησιν δηλοι
 40 πολλων αγαθων γενεσθῃ^α
 αιδοιον εαν αλληται πολ
 λα αποβαλλει ο τοιουτος
 εχων δε τεκνα γηροβο
 σκηθη εν δανιοις δε
 45 υπαρχων αποδωσει
 βαλανος η επιδερμῖς^{ται}
 εαν αλλη ευφρασιαν
 δηλοι γυναικι δε [[κε]] κερ
 δος μετα ψογου δηλοι

Fol. 3 recto.

65 εαν αλληται ἴς κενον
 τιπραγμα αναλωσαι
 προδηλοι
 η εδρα δακτυλιος δε υ
 πο τινων καλουμενη
 70 εαν αλληται διγματ[ι]
 σμους και λαιδοριας
 και κρυφμαιων πρα
 γματων επιφαναν
 δηλοι
 75 κοτυλις δεξια εαν αλ
 ληται ο καλουμενος
 γλουτος σκυλμους
 και πονους δηλοι

μουνησει ο τοιουτος αγαμω
 30 δε γαμον δηλοι
 υποταυρος εαν αλληται
 δειγματισθησεται ο τοι
 ουτ[ο]ς απολεσθαι τι κρυ

Fol. 2 verso. Plate 5.

50 ορχις ευωνυμο[[ν]]^s εαν αλ
 ληται αγαθον τι σημαι
 νει απο κοπων' ορχις
 /
 οι δυο εαν αλλωνται
 ευφρασιαν δηλουσιν
 55 γενεσθαι εκ γυναικι
 ου προσωπου χαλε >
 πον δε δανισταις
 πυγη δεξια εαν αλ
 ληται τω μεν επιδι
 60 φριω εχοντι εργασι
 αν δε απραγαν δη
 λοι εκδημησαι δε αλυ
 πον το σημειον' πυγης
 /
 το ευωνυμον μερος

Fol. 3 verso.

εις εκδημιαν πορευο >
 80 μενω αγαθον
 κοτυλεις ευωνυμ
 εαν αλληται σκυλ
 μους και πονους δη
 λοι κακοπαθησαντα
 85 δε ευφρανθηναι
 μηρος δεξιος εαν αλ
 ληται επικτησιν
 εκ νεωτερου προσω
 πον γενεσθαι δηλοι
 90 ομοιως δε και γυναι
 κι και δουλω
 μηρος ευωνυμος

Fol. 4 recto.

εαν αλληται ευφρα
 σιαν δηλοι και κερ >
 95 δος εκ θηλυκου προ
 σωπου
 γονυ δεξιον εαν αλλ⁷
 ται ευφρανθησεται ο
 τοιουτος εκ φιλιακου
 100 προσωπου ευχου Ty
 χη
 γονυ ευωνυμον εαν
 αλληται μεταστασι
 ας και αηδιας δηλοι
 105 απο θηλυκων
 κνημη δεξια εαν αλ

Fol. 5 verso.

120 εκ γυναικος μεγα
 λας δηλοι πραξεις και
 αποδημιας
 αντικνημιον δεξι
 ον εαν αλληται δηλοι
 125 αυτον ευπορησαι με
 γαλως ευχου Ερμει
 αντικνημιον ευ
 ωνυμον εαν αλη
 ται δηλοι αυτον α
 130 ποβαλειν προσω
 πον υποτακτι >
 κον δουλον δε ον

Fol. 6 verso.

αν αλλωνται αγαθον
 δηλοι ευχο[υ] Τυχη
 γαστροκνημια δεξια
 150 εαν αλληται εξ απροσ
 δοκητου προσλημψε
 ται τι κατα τον βιον >
 και εξει του καιρου ευ
 σταθιαν δουλος δε και
 155 πενης ευπορησει
 γαστροκνημια ευωνυ
 μα εαν αληται επι

Fol. 4 verso.

ληται σημαινι αυ >
 τον γενεσθαι ενδο
 ξον γυναικι δε ε
 110 παφροδειςιαν δη
 λοι ευχου Αφροδειτη
 και θυε
 κνημη ευωνυμος ε
 αν αλληται σημαινι
 115 γυναικι ψογον εκ >
 μοιχειας δουλοις δε
 απειλαι και μοχθοι
 κνημαι αμφοτε >
 ραι εαν αλλωνται

Fol. 5 recto.

τα εν δουλια κουφι
 σιν εκ της δουλιας
 135 κερκεις δεξ[ι]α εαν αλ
 ληται λυπηθησε
 ται ο τοιουτος δια φι
 λον γενησεται δε εν
 επηρια ευχου Νεμε
 140 σει
 κερκεις αριστερα εαν αλ
 ληται οδον μακραν
 πορευσεται απροσδο
 κητον εφ η και λυπη
 145 θησεται ο τοιουτος
 αγκυλαι αμφοτεραι ε

Fol. 6 recto.

σημαινι απροσδοκη
 τον
 σφυρον ευωνυμον ε
 165 αν αληται εν κρισει
 βαρη[θ]εις εσται και εκ
 φευζεται
 αστραγαλος δεξιου
 ποδος εαν αληται λυ
 170 πην δηλοι γενεσθαι
 εκδημητη δε κακο
 παθιαν οισι ευχου Νει

γυναι̃κι λυπη[θ]η η φι>
 λω ευχου Τυχη
 160 σφυρ[ο]ν δεξιον εαν αλ
 ληται α[γ]γελιαν αυτω

Fol. 7 verso. Plate 5.

ται ανωμαλιαν δη
 λοι ευχου Νεμεσει
 πτερναι αλλομεναι
 αγαθον δηλουσιν
 180 πους δεξιος εαν αλλη
 ται δεσποτης εσται>
 πολλων αγαθων και
 κτηματων δουλος
 δε ελευθερος εσται
 185 πους αριστερος εαν αλ
 ληται σημαινι αυ
 τον επι λογω και πι
 στι πλανηθηνα[ι] και
 οδον πορευομενω>

Fol. 8 verso.

κον προσωπον επει
 205 τα ευφρανθηναι>
 ευχου Διονυσω
 εαν δε ο μεγας αλη>
 ται σημαινι αυτον
 δουλον οντα δεσπο
 210 τευσαι και πασης
 λυπης απαλλαγη
 ναι
 δακτυλος μεικρος
 ευωνυμου ποδος
 215 εαν αληται φροντι
 δα ου περι [ι]διων

κη
 αστραγαλος ευωνυ
 175 μου π[ο]δος εαν αλη

Fol. 7 recto.

190 ενποδισθηναι ευ
 χου Ερμει
 δακτυλος μεικρος
 δεξιου ποδος εαν αλ
 ληται ευποριαν αυ
 195 τω δηλοι εκ νεωτε
 ρου πρ[ο]σωπου ευχου
 Τυχ[η]
 ο δε μ[ε]τ[α] τον μεικρῶ
 εαν [α]λληται το αυ>
 200 το δηλοι ευχου Τυχη
 εαν ο τριτος αληται
 αηδιαν σημαινι και
 μαχας εξει δια θηλυ

Fol. 8 recto.

εχειν δηλοι επειτα>
 χαρας ευχου Διῷ
 εαν δ[ε] ο εχομενος με
 220 ριμναις πολλαις πε
 ριπεσεται και κακο
 παθιαις ευχου Διῷ
 εαν δε ο τεταρτ[ο]ς πολ
 λων χρημ[α]τω[ν] κυ
 225 ριος εσται και σφ[μα]τῶ
 δουλος δε αυ[τον] κλη
 [ρ]ογῶμηση
 εαν δε ο πεμπτος ομοι
 ως δια προσωπον θη>
 230 [λ]υκον ευπορησει

1-30. 'If the abdomen quiver, it denotes something good with adverse talk. If the right part of the hips quiver, the person will have grief for the time being and afterwards gladness on his own account or that of a friend. If both parts of the hips quiver, a person so affected will stand in the grip of a twofold trouble. Pray to Victory. If the right part of the loin quiver, a slave or poor man will prosper greatly after distress. If the left part of the loin quiver, the person will engage upon many things and will suffer loss for a time, and will emerge again from his troubles. If the middle part of the loin quiver, it means that a notable profit will be received from his kindred by the person, whether a slave or free. If the groin quiver, a person so affected will make a graceful appearance; to one unmarried it denotes marriage.'

1-3. The ὑπογάστριον is not noticed in A, the parts in this region which there appear being γαστήρ, κοιλία, λαγών, πλευρά, σπλήν, and ἥπαρ; P has similar entries, in a different order. For αλλο[ιο]ν λογον cf. l. 48 κέρδος μετα ψογου.

4-8. Cf. A 121-2 ἰσχίου δὲ τὸ δεξιὸν μέρος ἀλλόμενον οἰκείων καὶ φίλων (ἀχαριστίαν). ἐν ἄλλῃ ἀγαθὸν δηλοῖ. ἰσχίον τὸ εὐώνυμον μέρος ἀλλόμενον λύπας δηλοῖ. ἐν ἄλλῃ ἀκαταστασίαν δηλοῖ. In ll. 5 and 7 of the papyrus λυπηθῇ and εὐφρανθῇ have to be corrected either to λυπηθησεται and εὐφρανθησεται or λυπηθῆναι and εὐφρανθῆναι (cf. e. g. l. 24 δοθῆναι). A similar mistake occurs in ll. 43 and 158. Between ll. 8 and 9 a sentence relating to ἰσχίον τὸ εὐώνυμον μέρος may have dropped out; cf. ll. 50-7, note. Other omissions, however, occur which may not be accidental, e. g. l. 146, where there is no mention of ἀγκύλη δεξιὰ and ἀριστερά but only of αἱ ἀγκύλαι, or l. 207, where δάκτυλος μέγας follows δάκτυλος τρίτος.

9-13. No separate prognostication for a simultaneous affection of both parts of the ἰσχίον is given in A.

14 sqq. There is a wide divergence here between the papyrus and A; in the latter the only entries between those concerning ἰσχίον and βάλανος (cf. l. 46 below) relate to ῥάχεως τὰ δεξιὰ and ἰώτος δεξιός and εὐώνυμος. P, however, 96-105, offers some coincidences: ψοία δεξιὰ ἀσθένειαν σημαίνει. εὐώνυμος κάματος σημαίνει. ὁσφὺς εὐώνυμος παρέχειν πράγματα ὑφ' ὧν εὐφρανθῆναι σημαίνει. ὁσφύς τὸ μέσον κέρδος σημαίνει. ἥβη πάλλουσα ἀγαθὰ παρά τινας σημαίνει. βουβῶν εὐώνυμος πορισμὸν σημαίνει. ὑπόταυρος ψόγον δηλοῖ. σφίγκτήρ κέρδος αἰφνίδιον δηλοῖ. αἰδοῖον πάλλον περὶ τέκνων ἔξιν χαρὰν σημαίνει. ἱερὸν ὁστοῦν ἐπικτήσιν σημαίνει.

19-20. For ἐν πολλοῖς [ε]μβησεται cf. e. g. Demosth. *De Cor.* 248 ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκώς. After ζήμιαι some verb like εἴξει has been omitted.

31. ὑποταυρος: cf. P quoted in the note on ll. 14 sqq. The word is found elsewhere only in Schol. on Lucian, *Lexiph.* 2 ad v. τὴν τράμιν: οἱ μὲν τὸ τρήμα τῆς ἔδρας, οἱ δὲ τὸ ἀπὸ τούτου μέχρι τῆς ἀρχῆς τοῦ βαλάνου χωρίον, ὃ καὶ ὑποταῦρον καλοῦσιν. Valckenaer, *Animadv. ad Ammon.* p. 40, needlessly proposed to read there ὑποταύριον.

33. The first two letters of ἀπολεσθαι are a correction, probably by the second hand.

35. τοπους: l. τοπου.

36. Βηρασσος: l. Βηρωσσος. The eminence of Berosus as an astrologer is referred to e. g. by Pliny, *H. N.* vii. 37, who says that the Athenians put up a statue of him with a gilt tongue *ob divinas praedictiones*; but it was not known that he made prognostications of the kind indicated in the text. Similar references to other authorities are found in A 17 κατὰ Φημονόην, 18 κατὰ Φημονόην καὶ Αἰγυπτίους καὶ Ἀντιφῶντα, 19 κατὰ δὲ Ἀντιφῶντα.

38. A mark like a grave accent above the ν of εαν appears to be meaningless.

40. Probably the α of γενεσθαι was written above the line for lack of space, and not accidentally omitted; cf. l. 97.

43. γηροβοσκηθῇ: l. γηροβοσκηθησεται; cf. note on ll. 4-8.

46-9. Cf. A 127 βάλανος ἀλλόμενος (l. -η) δούλῃ εἰς Ἀφροδίτην ἐλθεῖν δηλοῖ.

46. Cf. P 106, where the original hand has written ἡ ἐπίδερμα above βάλανος. ἐπίδερμις = *praeputium*, a sense attested for the cognate form ἐπιδερματίς in Theophilus Protosp. p. 902 ἐπιδ. ἥτις ὀνομάζεται πόσθη.

47. ται was added above the line by a second hand.

50-7. Cf. A 128-9 ὄρχις δεξιὸς ἀλλόμενος βίου καὶ τέκνων ἐπικτήσιν δηλοῖ. ὄρχις εὐώνυμος ἀλλόμενος εὐωχίαν καὶ γυναικὸς ὠφέλειαν δηλοῖ. An entry concerning ὄρχις δεξιός has perhaps been omitted in the papyrus; cf. note on ll. 4-8.

58-67. Cf. A 130-1 πυγὴ δεξιὰ ἀλλομένη ἐπιδιαφθορὰν τῷ ἔχοντι πραγματείαν καὶ ἐργασίαν δηλοῖ. πυγὴ εὐώνυμος ἀλλομένη πλουσίῳ ἀναλώματα ποιῆσαι δηλοῖ, τοῖς δὲ λοιποῖς ἀγαθόν. ἐν ἄλλοις μελλόντων κυρίευσιν. For ἐπιδιαφθοράν Struve conjectured ἐπ' ἰδίᾳ φθορᾷ, which Diels accepts, but this hardly mends the passage, to which the papyrus, though itself requiring some alteration, now supplies the key. In l. 59 ἐπιδίφριω might pass, but most probably is a mistake for ἐπιδίφριον referring to ἐργασίαν (cf. Artemid. *Oneir.* ii. 14 ἐπιδίφριον τὴν ἐργασίαν ἔχοντων), and δε in l. 61 is then superfluous; the proper antithesis to τῷ μὲν . . . is ἐκδημησαντι δε in l. 62. Turning now to the text of A, ἐπιδιαφθοράν is evidently a corruption of ἐπιδίφριον and the sentence is apparently to be restored on the analogy of the papyrus τῷ ἐπιδίφριον (or possibly ἐπιδίφριον τῷ) ἔχοντι πραγματείαν καὶ ἐργασίαν (ἀπραγίαν) δηλοῖ.

62. ἐκδημησαι: l. ἐκδημησαντι.

68-74. A 132 here differs considerably: δακτύλιος (so Sylburg rightly for δάκτυλος) ἀλλόμενος κέρδος ἀπροσδόκητον δηλοῖ. In l. 69 it is doubtful whether καλουμένη or καλουμένο[s] is the reading of the papyrus.

75-85. *κοτύλη* and *γλουτος* are treated separately in A 133-6 but with points of resemblance to the papyrus: *κοτύλη δεξιὰ ἀλλομένη κίνησιν ἐπὶ προκοπὴν δηλοῖ παντὶ. ἐν ἄλλοις ἀγαθὸν σημαίνει. κοτύλη εὐώνυμος ἀλλομένη λύπης τινὸς ἀπαλλαγὴν δηλοῖ. ἐν ἄλλοις ἀγῶν σημαίνει. γλουτὸς δεξιὸς ἀλλόμενος εὐπορίαν δηλοῖ. καὶ ὁ εὐώνυμος τὸ αὐτό.* P. Vit. begins with the *γλουτὸς εὐώνυμος*, which *εὐφρασίαν δηλοῖ*· *δούλω καλόν, παρθένω ψόγον, χήρᾳ μάχας, στρατιώτῃ προκοπὴν. ἰάσκειν Ἑκάτην.* The form *κοτυλῖς* found in the papyrus used to be read in Hippocrates *Mochl.* and *De morbis* ii, but is now replaced by *κοτυληδών*, though *κοτυλῖς* was apparently recognized by Galen.

86-159. 'If the right thigh quiver, it denotes that there will be an acquisition from a young person, and similarly for a woman or a slave. If the left thigh quiver, it denotes happiness and gain from a female. If the right knee quiver, a person so affected will be made happy by a friendly-disposed person: pray to Fortune. If the left knee quiver, it denotes changes and troubles from females. If the right leg quiver, it signifies that the man will be honoured; for a woman it denotes loveliness: pray and sacrifice to Aphrodite. If the left leg quiver, it signifies for a woman censure in consequence of adultery, and for slaves, threats and labour. If both legs quiver, it denotes great achievements and travel. If the right shin quiver, it denotes that he will be very wealthy: pray to Hermes. If the left shin quiver, it denotes that he will lose a subordinate person; for a slave in servitude it means an alleviation of his servitude. If the right leg-bone quiver, the person so affected will have pain on account of a friend and will be involved in ill-treatment: pray to Nemesis. If the left leg-bone quiver, the person so affected will go on a long and unexpected journey in which he will have pain. If both houghs quiver, it denotes something good: pray to Fortune. If the right calf quiver, the person will unexpectedly acquire something in his life and will have prosperity; a slave or a poor man will become rich. If the left calf quiver, he will have pain over a woman or a friend: pray to Fortune.'

86. The arrangement is the same as in P. Vit. In A there occurs an entry concerning *βουβών* between *γλουτὸς* and *μηρός*. *βουβών* is placed earlier in P; cf. note on l. 14.

86-96. Cf. A 139-40 *μηρός δεξιὸς ἀλλόμενος ὥφελίαν δηλοῖ. ἐν ἄλλοις δὲ ἐχθρῶν κράτησιν δηλοῖ. μηρός εὐώνυμος ἀλλόμενος ἐπιβουλὴν καὶ δόλον δηλοῖ. ἐν ἄλλοις δὲ ἐπωφελῇ δηλοῖ πορευθῆναι.* This is followed by prognostications from the *δπισθομήριον*, which does not figure either here or in P. Vit., which has *μηρός δεξιὸς πάλλων λύπην δηλοῖ*· *δούλω ἔλευθερίαν, παρθένω γάμον, χήρᾳ ὥφελίαν, στρατιώτῃ φόβον. ἰάσκειν Δία. μηρός εὐώνυμος πάλλων μεγάλην ἀξίαν δηλοῖ*· *δούλω οἰκονομίαν, παρθένω διαβολήν, χήρᾳ νωθρίαν, στρατιώτῃ ἀποδημίαν. ἰάσκειν Ἥλιον.*

97-105. Cf. A 143-4 *γόνυ δεξιὸν ἀλλόμενον εὐωχίαν δηλοῖ παντὶ, ἄλλοις δὲ εὐπορίαν. γόνυ εὐώνυμον ἀλλόμενον ἀγῶν μεγάλην δηλοῖ, P. Vit. 12-18 γόνυ δεξιὸν (ἐὰν) πάλλῃ, κακοπάθειαν δηλοῖ*· *δούλω ὥφελίαν, παρθένω διαβολήν, χήρᾳ εὐφρασίαν, στρατιώτῃ εὐπορίαν. ἰάσκειν Κρόνον. γόνυ εὐώνυμον ἐὰν πάλλῃ, ἀγῶν δηλοῖ*· *δούλω ἔλευθερίαν, παρθένω συνβολήν γάμον, χήρᾳ εὐωχίαν, στρατιώτῃ προκοπὴν. ἰάσκειν Δήμητρα.*

97. *η* was written above the line owing to want of space; cf. l. 40.

103. *μεταστασία* for *μεταστασις* is apparently a new form.

106. After *γόνυ* A and P both deal with *ἀγκύλη*, which in 28 is treated after *κερκίς*, l. 146. In P. Vit. *κνήμη* follows *γόνυ*, as here.

106-117. Cf. A 147-8 *κνήμη δεξιὰ ἀλλομένη ἐπίσημον δηλοῖ ἢ ὁδὸν μακρὰν πορευθῆναι*· *ἢ δὲ εὐώνυμος ἀνδράσι λύπην, γυναιξὶ δὲ ψόγον, ἄλλοις ἀρρωστίαν δηλοῖ, P. Vit. 19-23 κνήμη δεξιὰ ἐὰν πάλλῃ, σημαίνει ἐπίδοξον γενέσθαι*· *δούλω διαβολήν, παρθένω γάμον, χήρᾳ εὐφρασίαν, στρατιώτῃ εὐπορίαν. ἰάσκειν Νέμεσιν. κνήμη εὐώνυμος πάλλουσα λύπην πᾶσι δηλοῖ. ἰάσκειν Δία.*

117. *l. απειλας και μοχθους.*

118-22. There is no corresponding entry in A, P, or P. Vit.

123-34. Cf. A 149-50 *ἀντικνήμιον δεξιὸν ἀλλόμενον εὐπορίαν δηλοῖ. τὸ δὲ εὐώνυμον ἀποβολὴν ὑπάρξαι ἢ πονηρόν τι δηλοῖ, P. Vit. 24-31 ἀντικνήμιον δεξιὸν πάλλον σημαίνει ἐν ἀγαθοῖς γενέσθαι*· *δούλω δεσποτικὸν θάνατον, παρθένω γάμον, χήρᾳ [διαβολήν,] στρατιώτῃ προκοπὴν. ἰλ[άσκειν . . .] ἀντικνήμιον εὐώνυμον πάλλον σημαίνει ἀπ(όκ)λιτον βίον*· *δούλω ὥφελίαν, παρθένω νωθρίαν, χήρᾳ ὕβριν, στρατιώτῃ νωθρίαν. ἰάσκειν Δία.*

128. *l. αλλαται.* The word is frequently written with one *λ* from this point onwards; cf. ll. 165, 169, 175, 201, 207, 215.

133. *κουφισιν* probably = *κουφίσειν*: cf. for the intransitive use e. g. *Soph. Phil.* 735 *ἄρτι κουφίσειν δοκῶ*. This seems simpler than to suppose that *κούφισιν* was intended, supplying e. g. *ἔξειν*; cf., however, ll. 19-20, note.

135. In A γαστροκνήμιον (*sic*) intervenes between ἀντικνήμιον and κερκίς, while in P κερκίς is preceded by γαστροκνήμιον; in P. Vit. the order is ἀντικνήμιον, ἀγκύλη, γαστροκνήμια, κερκίς.

135-45. Cf. A 153-4 κερκίς δεξιὰ ἀλλομένη λύπην δηλοῖ, ἥ δὲ εὐώνυμος ὁδὸν ἐπικερδῇ δηλοῖ. P. Vit. is closer to 28, κερκίς δεξιὰ ἐὰν πάλῃ, λυπηθήσεται ἐπὶ φίλων¹ συγγενῶν προσώπων· δούλῳ εὐπορίαν, παρθένῳ ψόγον, χήρᾳ ὠφελίαν, στρατιώτῃ ἀποδημίαν. ἰλάσκου Ἑκάτην. κερκίς εὐώνυμος ἐὰν πάλῃ, ὁδὸν μακρὰν ἀπροσδόκητον δηλοῖ· δούλῳ ταραχάς, παρθένῳ ψόγον, χήρᾳ ὕβριν, στρατιώτῃ εὐπορίαν. ἰλάσκου Ἑρμῆν.

146-8. Cf. note on l. 106. A 145-6 has ἀγκύλη δεξιὰ ἀλλομένη ἀηδίαν δηλοῖ. ἥ δὲ εὐώνυμος εὐφρασίαν δηλοῖ: cf. P. Vit. 32-4 ἀγκύλη δεξιὰ πάλλυνσα εὐπορίαν δηλοῖ· δούλῳ διαβολήν, παρθένῳ γάμον, χήρᾳ ὠφελίαν, στρατιώτῃ [δόδ]ν. ἰλάσκου Ἑρμῆν. The particulars for the ἀγκύλη εὐώνυμος are imperfect. It is likely enough that entries for the ἀγκύλαι separately have been erroneously omitted in 28; cf. note on ll. 4-8.

149-59. Cf. A 151-2 γαστροκνήμιον δεξιὸν ἀλλόμενον ἀπροσδόκητα ἀγαθὰ πᾶσι δηλοῖ. τὸ δὲ εὐώνυμον ἐμπόδιον τῆς προκειμένης ὁδοῦ, P. Vit. 39-44 γαστροκνήμια δεξιὰ ἐὰν πάλῃ, σημαίνει εὐπορον γενέσθαι· δούλῳ νόσον, παρθένῳ γάμον, χήρᾳ ὠφελίαν, στρατιώτῃ προκοπήν. ἰλάσκου Ἑκάτην. γαστροκνήμια εὐώνυμος ἐὰν πάλῃ, εὐφρασίαν δηλοῖ· δούλῳ ἐλευθερίαν, παρθένῳ ἱλαρίαν, χήρᾳ βλάβην, στρατιώτῃ εὐπορίαν. ἰλάσκου Ἡλίου.

156. 1. εὐώνυμος.

158. 1. λυπη[θ]ήσεται; cf. note on ll. 4-8.

160-230. 'If the right ankle quiver, it signifies that the person will have unexpected news. If the left ankle quiver, he will be burdened with a trial, and will be acquitted. If the ankle-joint of the right foot quiver, it denotes the approach of grief; to a traveller it will bring distress: pray to Victory. If the ankle-joint of the left foot quiver, it denotes chequered fortune: pray to Nemesis. A quivering of the heels denotes something good. If the right foot quiver, the man will be master of many blessings and possessions, and a slave will become free. If the left foot quiver, it signifies that a man will be deceived over a promise and pledge; for a traveller on a journey it means hindrance: pray to Hermes. If the little toe of the right foot quiver, it denotes riches: pray to Fortune. If the toe next to the little one quiver, it has the same meaning: pray to Fortune. If the third toe quiver, it signifies trouble, and the man will have strife on account of a female and afterwards gladness: pray to Dionysus. If the great toe quiver, it signifies for a slave that he will become a master and be freed from all pain. If the little toe of the left foot quiver, it denotes that the man will have care concerning another's affairs, and afterwards joy: pray to Zeus. If the next one quiver, he will be involved in much anxiety and distress: pray to Zeus. If the fourth toe, he will be lord of much wealth and many slaves, and a slave will be his heir. If the fifth toe similarly quiver, he will have wealth on account of a female.'

160-7. Cf. A 155-6 σφυρὸν δεξιὸν ἀλλόμενον ὠφέλειαν δηλοῖ. τὸ δὲ εὐώνυμον νικῆσαι ἐν κριτηρίῳ δηλοῖ, P. Vit. 53-5 σφυρὸν δεξιὸν πάλιν ὠφελίαν καὶ εὐφρασίαν δηλοῖ· δούλῳ ὠφελίαν, παρθένῳ εὐετηρίαν, χήρᾳ ψόγον, στρατιώτῃ ὠφελίαν. ἰλάσκου Ἡλίου. At this point P. Vit. becomes defective. βαρη[θ]οῖς εἶναι is not a satisfactory reading, but (βε)βαρημενος would be still less suitable; perhaps βαρηθησεται stood in the original text.

168-77. Cf. A 157-8 ἀστράγαλος δεξιῷ ποδὸς ἀλλόμενος μέριμναν δηλοῖ ἢ ἀηδίαν. καὶ τὸ (? ὁ) τοῦ εὐώνυμου τὸ αὐτό.

178-9. Cf. A 159-60 πτέρνα δεξιὰ ἀλλομένη εὐ πορευθῆναι δηλοῖ. καὶ ἡ (τὸ MSS.) τοῦ εὐώνυμου τὸ αὐτό.

180-91. Both A 161 sqq. and P 134 sqq. vary considerably here, not mentioning the feet as wholes, but instead treating of the κοῖλον τῶν ποδῶν, τὸ ἄνω, ταρσός, πέλμα, and πλάγιον τοῦ βήματος. ὁδοί (cf. l. 189) comes in both in connexion with τὸ κοῖλον τοῦ δεξιῷ ποδός and πέλμα, but there is no further resemblance.

187. Some ink-marks in the left margin just below this line could be read as .ν or και, but their significance, if they had any, is obscure.

192-200. Cf. A 170-1 δάκτυλος μικρὸς τοῦ δεξιῷ ποδὸς ἀλλόμενος ὠφέλειαν δηλοῖ. ὁ δεύτερος ἐργασίαν δηλοῖ.

201-12. There is little resemblance hereabouts with A, which has (172-4) ὁ τρίτος καὶ μέσος ἀγαθὸν σημαίνει· δούλῳ ἀποδημίαν, παρθένῳ ὕβριν, χήρᾳ εὐωχίαν. καὶ ὁ μετ' αὐτὸν ἀποδημίαν δηλοῖ· δούλῳ καὶ παρθένῳ βλάβην, χήρᾳ

¹ It does not seem at all probable that the marks in the papyrus above ω of φίλων are to be interpreted with Diels as a χ representing χ(ίσσον), i. e. *dele*. I would suggest that the scribe first wrote φιλω for φίλων and that then either he or another added the final ν and deleted the horizontal stroke; cf. e. g. l. 3 and 9, notes.

213-30. A has (181-5) οάκτυλος μικρὸς εὐωνύμου ποδὸς ἀλλόμενος ἀγαθὸν σημαίνει· δούλω ἄλλαγῃν δεσπότην, παρθένω ὕβριν, χήρᾳ εὐωχίαν. ὁ δεῦτερος ἀποδημία ἀγαθὴν δηλοῦ· δούλω εὐφροσύνην, παρθένω συμβο[υ]λήν, χήρᾳ ὑποταγήν. ὁ μῆσος ἀηδίαν δηλοῦ· δούλω ὠφέλειαν, παρθένω νοσθερίαν, χήρᾳ ἀηδίαν (αἰτίαν or ἀπορίαν con. Franz). ὁ τέτατος ὠφέλειαν ἀπὸ φίλων δηλοῦ· δούλω νόσον, παρθένω γάμον, χήρᾳ διαβολήν. ὁ μέγας ἀγαθὰ σημαίνει μέγιστα· δούλω εὐπορίαν, παρθένω γάμον, χήρᾳ ὠφέλειαν. The *δυνυχες* are then mentioned, as in the case of the right foot, and finally *ἄλον τὸ σῶμα*, with which the treatise concludes.

7.5 × 7.3 cm.

A small fragment of vellum inscribed on the verso (hair-side) with a series of medical receipts in a cursive hand of, probably, about the middle of the third century. The other side is blank, and the fragment is thus unlikely to have been part of a leaf from a book ; it perhaps belonged to a short roll, and the letters in the left margin opposite ll. 9-10 may be the remains of a preceding column, though in that case the lines were very uneven in length. Directions are given for the production and use of *τροχίσκοι*, lozenges or pastilles, for certain ailments, e.g., in ll. 8 sqq., fluxes of various kinds ; the ingredients appear to be arranged alphabetically. Prof. Ilberg, to whom I owe a number of suggestions on 29 and 29 (a), points out analogous prescriptions in Galen and Paulus Aegineta.

δατος κν[α]θ
 τροχίσκος πρὸς δ[ι]
 ἐν τέταρτον(ον) (δραχμαὶ) δ, κηκίδος[ς] .[ι]
 νος (τριώβολον), μάννης λιβάνου (τριώβολον), ὕδα[τος] κύα-
 5 θοι β. ἀναλάμβανε τροχίσκους . .
 μετὰ οἶνου Μενδησίου .[ι]
 εἰς κοίτην α καὶ πρωεὶ τη[ι]
τροχίσκος πρὸς ρεύμα στ[ομάχου]
]λεμ μήτρας πνεύμονος κάλλι[στος] ὄδε
 10] . χ . () ἄκρως πνεῦ· ἔστιν δὲ ἄμε[ως]
 σπέρμ(ατος) (δραχμαὶ) β, ἀνήσου σπέρμα[τ(ος)]
 σπέρματος (δραχμῇ) α (τριώβολον) (ἡμιωβέλιον), μαράθου [σπέρμ(ατος)] . .
 [λεν]κοῦ μήκονος . . παρ[ι]
 [ι]] . ρασοιτο[ι] . . .]σν[ι]

1. ὕδατος κνα[θ . . . cf. l. 4.
3. The weight indicated seems to be the *μναεῖον*, but *τετάρτην* is unlikely with no following figure.
7. Perhaps *πρωεὶ τῇ* [ἐξῆς.

8 sqq. Cf. Galen xiii, p. 90 (Kühn) ἄλλη ἀνώνυμος ἢ διὰ σπερμάτων, in which various quantities of σελίνου σπέρμα, ἄμμεως, ἀνίσου, μαράθρου, ὀπίου, κασσίας μελαίνης are to be made up into τροχίσκοι σὺν ὕδατι. The source of this receipt is stated to be Andromachus. In Paulus Aegin. vii. 12 a τροχίσκος διὰ σπερμάτων is composed of ἀννήσου, ἄμμεως, μαράθρου σπέρματος ἀνὰ (δραχμὰς) δ, σελίνου σπέρματος, ὀπίου, ὑοσκυάμου σπέρματος ἀνὰ (δραχμὰς) β. ὕδατι: cf. Aetius, ix. 48.

9-10. κάλλι[στος is rather tautologous with ἄκρως πνεῖ (ποιεῖ), but there is no doubt about the reading and κοιλι[as is quite impossible. Cf. e. g. Galen xiii, p. 95 ποιεῖ καὶ πρὸς τοὺς λιθιῶντας . . . καὶ τοῖς ἤδη ἀπειρηκόσι . . . λίαν καλόν. For ἄμμεως cf. the parallels quoted in the note on l. 8; the remains of the third letter suit ε better than another μ. On the writing in the left margin here cf. introd.

13. [λευ]κοῦ, which is suggested by Ilberg, is quite doubtful, the vestige of the supposed κ being very slight, and the initial lacuna being sufficiently filled by two letters, if this line was accurately ranged with the preceding one. μήκωνος (l. μήκωνος) was presumably followed by a figure or symbol; σπέρματος cannot be read.

29. (a) MEDICAL RECEIPTS.

Frag. 1 11.2 x 7.7 cm.

Second century.

The following fragments from a series of medical receipts are written in medium-sized cursive of probably the second century. Frag. 1 is the bottom of a column, and Frags. 2 and 3, which appear to join, form the bottom of a second; but the relation of these two columns to each other is uncertain. Prof. Ilberg thinks that the prescriptions in Frag. 1 were intended for the eyes, and for this reason the fragment is placed first, since it was usual in receipt-books of this kind to work down the body, starting from the top (cf. 28). The eyes are certainly the subject of the verso of Frag. 1, where some further receipts have been added by another hand. Frags. 2-3, the verso of which is blank, deal with the mouth, and contain a receipt for a tooth-powder (ὀδοντότριμμα), and specifics for the uvula and for thrush. The width of the columns on the recto is not clearly determined; the lines were at any rate considerably longer than those on the verso of Frag. 1.

Frag. 1.

.
] [ὕ]πνοποιεῖ καὶ π[
 πεπ]έρεος, καδμίας [
 συ]κᾶμινον καὶ λεά[ν](as) χρῶ [-] . [
 (?) ἀμ]μω(ιακοῦ) ι, πεπéρεος [λ]ευκοῦ ε[
 5] . οκουν. ἄλλο· σηπέας ὁσ[τράκου
 λ]ευκοῦ (δραχμαῖ) γ. . [
 π]ερὶ τῶν ἐφ' ἑαυτὸ ἔχρη τὸ χ . [
]αμου, μέλιτος α, καπν[ίου] (?)
]ν τὸ [στ]έαρ ἐχίδνης ατη . [
 10]η χαμμαιλέοντος χολη . [
]λλ[α] .]ον ἴσα. ἄλ[λο

§ κ[ολ]λούριον τ . . ηρ[. . .	φα[
[. .] . ποιεῖ πρὸς τὰ	τρ[
ξ[π]ὶ τῶν τελέων τρα-	. . . .
χέα βλέφαρα καὶ βεβ[ρω-	
50 μένους καθοὺς καὶ ῥεῦ-	
μα παλαιὸν καὶ χ . [. .] . . ν	
καὶ τὰς τυλώδεις δια-	
θέσεις μέγα, π[οι]εῖ	
καὶ πρὸς τὰ μ[ε]γάλα	
55 τραχώματα . [. . . .	
. [.] φῖωπισμεν[. . . .	
.	

2. πεπ[έ]ρεος is very doubtful; the first ε is unsatisfactory, and there may be a letter lost after the supposed ρ.

5. For ὁσ[τράκον] (Ilberg) cf. e. g. Galen xii, p. 347, where σηπίας ὄστρακον is recommended both for the eyes and mouth.

8. α, which is not easily combined with the following letters, is probably the numeral, the measure being unexpressed, as in l. 4.

9-10. For στέαρ ἐχιδνης Ilberg compares Galen xii, p. 331, and for χαμαιλέοντος χολή, Marcell. *De Medic.* 8. 67; these were both used for diseases of the eye.

13. The supplements were suggested by Ilberg; cf. Diosc. iv. 170 (ed. Wellmann), Alex. Trall. i, p. 381 (ed. Puschmann).

16. Ilberg is probably right in restoring ἀμμωνιακοῦ (cf. Diosc. iii. 84 ὁπὸς ἐστὶ νάρθηκος γεννωμένου ἐν τῇ κατὰ Κυρήνην Λιβύῃ), but it is unlikely that αμ . [in l. 15 is the beginning of the word since this would imply a narrower column than what seems to be indicated elsewhere in the fragments. Another possibility is σιλφίου (or ὀποῦ) which was used for the eyes (Diosc. iii. 80) among other things.

18. Probably not κλύσον.

19. Perhaps ἐσχάρας, as Ilberg proposes; but the doubtful ρ may possibly be ξ, e. g. μ[έ]ξας. δωσωδ[έ]ας is less likely. The iota adscript of οἶνωι was added above the line.

21. προδ[ι]αμνησάμενος for προδ[ι]αμ[α]σ[η]σάμενος could be read; it is noticeable, as Ilberg remarks, that this verb occurs several times in the prescriptions for the mouth in Ps.-Galen xiv, pp. 424 sqq.

23. πίπερ here has the Latin form, as in *Berliner Klassikertexte*, iii, p. 32, l. 6, 10. For σταφίς ἀγρία cf. Diosc. iv. 152, where we are told ὀδονταλγίας ὠφελεῖ . . . καὶ ἄφθας τὰς ἐν στόματι θεραπεύει.

24-6. Various ὀδοντοτρίμματα are specified in Ps.-Galen xiv, pp. 426-7, but the ingredients do not correspond with those here given. κνάμους is due to Ilberg, who compares Diosc. ii. 106 and Galen xii, p. 876 καλῶς διατηρεῖ . . . τοὺς ὀδόντας, ἐὰν κύαμον Αἰγύπτιον δίχα τοῦ ἐντὸς πικροῦ λείον ποιῶν παρατρίβῃς τοὺς ὀδόντας καὶ τὰ οὐλα ἅπαξ τοῦ ἔτους.

28 sqq. It is likely that Frags. 2 and 3 belong to the same column, but that they directly join is uncertain. Of the letters in l. 28 the first ι and part of the supposed λ belong to Frag. 2. For σεμίδαλις in specifics for the mouth cf. Ps.-Galen xiv, p. 124 (δύσφοροι ὀσμάι).

29. μάμνης is suggested by Ilberg.

31. Cf. e. g. Galen xii, p. 973 σχιστὴν μετ' ἀλόης τοῦ ἡμίσεος καὶ ὀλέγης ἀκακίας, for affections of the κίων. σχιστή is also recommended πρὸς κιονίδας in Ps.-Galen xiv, p. 434.

37. Not πρὸς φλεγμ[ον]άς.

45. If [a] is rightly read, the figure was at first misplaced.

46. Either κ[ολ]λούριον or κ[ο]λλύριον could be read. What follows may perhaps be τὸ τηρ[η]τι[κ]όν, as Ilberg suggests, though this is not particularly satisfactory. The initial letter can be π. A wavy stroke in front of this line perhaps marks the new heading.

49 sqq. βεβ[ρω]μένους Ilberg, comparing Galen xii, pp. 785 sqq. At the end of l. 51 he suggests χήμωσιν, but this does not very well suit the remaining vestiges. For μ[ε]γάλα τραχώματα Ilberg cites Galen xii, p. 348 τὰς ἐν ὀφθαλμοῖς μεγάλας τραχύτητας, ἀς καλοῦσιν συκώσεις.

29. (b) MEDICAL RECEIPTS.

7·5 × 4·1 cm.

Second century.

A small fragment containing parts of two columns, written in a clear cursive hand, probably of the second century. For what ailments these specifics were intended does not appear; it may be noted that some of the ingredients recur in P. Tebt. 273, which is largely concerned with diseases of the eyes. On the verso are remains of two still more incomplete columns in a different hand, but very likely of a similar nature.

Col. i.	Col. ii.
.
] .	κου κε[καυμένου
]	πιπέρε[ως
]ε	καὶ ζ β . [
]α ὕδω(ρ)	15 ας χαλ[κ
5]κου (δραχμαὶ) ι	λιθοφρ[υγίου (?)
]	γειον ι[
ὕδ]ωρ	καδμε[ίας
π]ιπε	χαλκοῦ [
]ος	20 κεκαυμ[έν
10 μέλ]ιτος	κεκαυμ[έν
] . εν.	μεν() μ . [
.	πέρε[ως
	πι

12. χαλ]κοῦ κε[καυμένου: cf. P. Tebt. 273. 15, &c.

16. λιθοφρ[υγίου: λιθοφρύγιός ἐστι στυπτηρία is quoted in the *Thesaurus* of Stephanus, s. v. λίθος from some chemical glosses.

30-41. MISCELLANEOUS MINOR FRAGMENTS.

The following twelve small pieces, which remain unidentified, may here be conveniently grouped together.

The first contains the ends of two columns from a historical work, written in heavy upright uncials referable to the first century B.C. Col. ii is rather shorter than its predecessor. A mention in l. 13 of the fountain Peirene shows that the scene of action was Corinth. Some indication of the date of the work may perhaps be derived from the use

in l. 12 of the preposition ἀπέναντι, of which Stephanus quotes no example earlier than Polybius.

31 consists of ten lines from the top of a column, the last line being followed by a considerable blank space, from which the natural inference is that the work, whatever it was, concluded at this point. It is no doubt prose, and perhaps again of a historical character; there is a reference to Athens in l. 4. The occurrence of the numeral β in l. 5 is noticeable. The hand, a carefully written good-sized uncial, is of a generally similar type to that of **44**, with which this fragment was purchased, and belongs to the same period.

32 is poetic, and not improbably hexametrical. A mention of Cerberus occurs in l. 8, and in this connexion σκυταλω in l. 4 appears significant; cf. note *ad loc.* The fragment is written in not very regular upright uncials which have early characteristics and probably date from late Ptolemaic times.

33 is a prose fragment of doubtful character; indeed neither its language nor the quality of the script indicates very clearly that it should be classed as literary, though they rather favour that view. It is written in informal uncials of medium size and thoroughly Ptolemaic cast; the date indicated is the second century B.C.

34 contains the ends of a few lines written in good-sized rather irregular uncials which may be assigned to the first century. The lines are uneven in length, l. 8 for instance extending more than 1½ cm. beyond l. 6, a feature suggesting a metrical arrangement, and have an Ionic rhythm; possibly they are Anacreontic verses. Line 10 is a title or heading of some kind.

35, from the top of a column of prose, is written in rather small oval uncials on the verso of part of an account of produce, which may date from the second or third century. A reference to Anacreon is perhaps to be recognized in l. 4.

36 is another third-century fragment from the top of a column in medium-sized sloping uncials the lines of which are rather widely spaced. It may be either poetry or prose.

37 is a badly damaged strip containing the ends of a few lines of prose from the top of a column; in the lower part of it there are vestiges of the initial letters of the lines of the succeeding column, but nothing is legible. The script is a sloping medium-sized uncial with some tendency to cursive, which may belong to the second or early third century; it is remarkable for a curious δ, shaped just like the Latin uncial δ. On the verso is part of a list of names in cursive of the second or third century.

38. A fragment from the bottom of a leaf of a papyrus book. The recto preserves the ends and the verso the beginnings of a few lines of prose written in a neat uncial hand of medium size and of the third-century oval type.

39 is a piece of mummy-cartonnage, the source of which may be guessed to be Hibeh; cf. **16** (a). This fragment contains the ends of a few lines from a medical treatise, with some very scanty traces of the succeeding column. The hand, a well-formed uncial of medium size, is to be assigned to the first half of the third century B.C.

40, written in a rather small semi-cursive hand of the second century, mentions Minos and Sisyphus, and may belong to a commentary or to some mythological treatise or compendium. A Homeric citation in l. 9 was identified by Mr. Allen, who suggests that the numbers π|έμπτον and ὄγδοον in ll. 5 and 10 denote the order in which the heroic

personages stood in some list. The text is on the verso of the papyrus, the recto being blank. κ' in ll. 26-7 apparently stands, as often, for καί, and πρὸς in l. 28 is written in the form of a monogram.

41 is a fragment from the end of an acrostic, the lines of which, as in 7, represent the letters of the alphabet in consecutive order. So far as they are preserved the sentences have a moral tendency, and were no doubt put together for educational purposes. Perhaps they were originally in iambic metre, which was often employed in compositions of this class; cf. Krumbacher, *Gesch. d. Byz. Litt.* pp. 717, 814. The hand is a slightly sloping informal uncial of, probably, the sixth century. On the verso there are parts of seven lines in Coptic.

30.

5.6 x 11.3 cm.

First century B.C.

Plate 6.

Col. i.

Col. ii.

] και π . . σ . [. .] ν

] ουκ επι τας

] . ρεινεμεαθη

κ]ατερονσιν διογε

5] γαρ πλίστου επι

]μος αμα παραγον

] . τα κ[α]θιστας εις

[. .] ω . . [

ται . . . [

10 αποχωρει δε τ[. .] . κνσ[. . .

θεις την στολ[ην] τωλ[. . .

εκαθιζεν απευα[ν]τι της [κρη

νης ην καλουσιν Πειρην[ην]

3. εμε Αθη- or Νεμεα θη-?

5. The two last letters of the line are corrected and their identity is very doubtful.

11. τω : or τι . ; and the doubtful ν may well be α, δ, or λ.

31.

12 x 7 cm.

First century B.C.

(?) πη]δησας απο κλιμακ[ος

]ι καλα να . ε . . πω . [

]ς λυκοις αν . . σω[

] Αθηνας διαλυε[. .] . [

5] κεινοις β̄ γα . [. .] . [

]ν ταυτην σεμ . [. .] . . [

] λοιπον . . ^εγκιε[. .] . . [

]τονον ον . [.]εμ . . . [

] Ειραφιω[τ] . [

10] . . . νο . [

2. The letter between λ and ν is possibly ι, i. e. καλινα.

6. The word after ταυτην is apparently not Σεμελη.

32.

5.7 x 4.2 cm.

First century B.C.

] . ρδε[

]εον δε κο[

]ναν βρ . . . κω . [
]νον σκνταλω . . . [
 5] μεν φευγον βωμ[
] θεινοισι προσω . . . λο[
]νης δ οπισω . α[
]σι πολλοισιν πι[
]ε Κερβερος ειθ[
] . . . [

4. The first two or three letters of σκνταλω, if that is the right reading, have undergone alteration. σκύνταλον is used of the club of Heracles in Pindar, *Ol.* ix. 30, Theocr. xvii. 31, and is thus appropriate in a context mentioning Cerberus (l. 8).

6. A verse originally omitted has been inserted above this line by the original scribe.

33.

5.4 × 4.8 cm.

Second century B.C.

.
] . . . τουτο εν . [
] ανδρος ισταμ[
] . ασιν κοι[
] . δ . . αι . . . [
 5] εμος μαλ[
]ων [
] κυριο[. .] απο του χα[
] λεγει ποτε μι[
] . υσ . [

6. A considerable blank space was apparently left after the letters]ων.

34. Behnesa.

6.1 × 7 cm.

First century.

.
]μος
]δε
]α[.]στον
]ε δε θαψαι
 5 εφ]οβειτο
]ισωσι
] . ε υπνον
] . ουργος ων γαρ
]ων ανεστη
 10]αι παρθενω̃

] . σιτον συναγω[ν

] . [

.

4. An oblique dash opposite this line near the right edge of the papyrus probably referred to a succeeding column.

10. e. g. ωδ]αι, as Murray suggests.

35.

6.2 x 3.6 cm.

Third century.

] . ε Καριοθρεπ[τ

] κατα δυο μερη [

] . ρα καταγωγη[

Α]νακρεων θηλ[

5 π]αραιρη μεν α[

]ει ορνυσσουσα[

]ς περιβαλλ[

]οτε νεατο[

.

1. Καριόθρεπτος seems an unobjectionable though novel compound.

4. Α]νακρεων: the doubtful ν is suitable but quite uncertain, and might be read e. g. as ρ. It is worth noting in connexion with l. 1 that Καρικοεργέος or Καριοεργέος occurs in Anacreon, Frag. 91.

36.

4.7 x 4 cm.

Third century.

]λα αδικουμεν[

] συννοτος αυτ[

]νη δειν τι[

] . ς δικης [

.

37.

11.8 x 3.6 cm.

Second or third century.

] .

] . [.]νδεχε

10] . α . ρ .

]νες λεγον

]ει δυνοι

[ται]ει ερ . . μονῶ και [

]

] . αλλο οτιου

]λλα εκερ

5]ο . . δεκα· ως

]ερων οποι

] . . . ρονεδ .

15]ον λογον

] . φομοι

]γων . .

]εισ . . . ον

]απ[.] . ισ . ο[.]

.

1. Some ink-marks near the upper edge of the margin could be read as a large φ.

3. μονο(ν) was meant to end the line, and και was subsequently inserted (by the original scribe).

7. Above the end of the line there are some indistinct marks which perhaps indicate a correction.

38.

5.7 × 3.7 cm.

Third century.

Recto.

. . .
] . η
]αγω
]ηναν

Verso.

. . .
 σ . [
 χι[
 επ[

39. Hibeh?

7.2 × 6.1 cm.

Third century B. C.

.
]νας
] πνευμα ετι
]ν εστι προ των
]ων
 5] τουντ επιτελουσιν
]τον εστι τι συστελ
]ν πορων και
] . θλειβοντων ει τι
 ε]νεστηκει φλεγμα
 10] την λημωσιν
]υτο ηδυναντο
] χαλεπω

4. This line, which is markedly shorter than the rest, apparently concluded a section. Line 7 is also rather short, but since it ends with the word *και* this must be merely a case of irregular spacing.

10. *λημωσιν* preceded by *την* is no doubt a substantive, but there is no other instance of its use.

40.

Frag. 1 8.1 × 3.7 cm.

Second century.

Frag. 1.

.
]ω[
] . κενω[
] . νων κατο[
]τι Μινως δι[
 5 π]εμπτον ακ[
] κατ αλκην [
]ανα . . τουτ[
] . ν . . ως Σισυφο[ς
] εσκεν ο κερδισ[τος
 10]λων ογδοον φ[
] . ας Ομηρον ουδε[
]αμνησθαι τι[.] . [

Frag. 2.

.
] . . . νεα . . μ[
] . . .
] . τον πως ω[
]ι χρονον π[
] Ηρας ωςπερι[
 20]πεγε . . ωςπ[
]νσιω . . [.]ιστ[
]αδρ . σ[.]ο[
] . υτο[.]εδ . [
]ρ ουκ εστι κ[
 25] . . . αν γε . [
]ι . . . κ(αι) . . . [
]λως κ(αι) επι . [

15]στ[.]ε[
] . . τ[
]σ[

] . εν προ(ος) αυτο[
]ον ανενεγ[κ
30]ρτα . [

8-9. Cf. Homer Z 153 *ἐνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιτος γένετ' ἀνδρῶν*. But there is a lacuna of uncertain length between the name Σίσυφο[s] in l. 8 and *εσκειν* in l. 9, as is shown by the projection of ll. 11 and 12. *ανδ]ρων* cannot be read in l. 10; perhaps *αλ]λων*.

12. Allen proposes *πεπαλ]αμησθαι*, with a reference to the etymology of the name Παλαμήδης, which would then have been *ογδοον*. [*μεμνησθαι* might then be supplied after *ουδε* in l. 11, with some word like *φη]σας* before *Ομηρον* to govern the infinitives.

30. This line seems to have been the last of the column.

41. 8.5 x 9.5 cm. Sixth century.

[υ] . [.] . [
φιλω τα γραμματα μισ[
χαρις επι χρησιν ουχ [
ψυχ[ης] ουκ εσ[τ]ιν φαρμ[α]κ[ον]
5 ω παιδι[ο]ν μη φευγι καλα τι

3. *επι χρησιν*: or perhaps *επιχρησιν* as a single word, though this does not occur elsewhere.

5. l. φευγε.

42. LATIN FRAGMENT.

11.6 x 12.8 cm.

Fourth century. Plate 8.

This fragment from the bottom of a column is written in rather large rustic capitals in which the contrast between heavy and light strokes is very strongly marked. On the verso are the ends of two lines of Greek cursive dating perhaps from the fourth or fifth century, and the Latin text on the recto may be assigned like P. Oxy. 871, which is in a hand of a similar type, to the fourth century. Unless it can be identified the piece is of course too small to possess more than a palaeographical interest; the words *quaestio*, *caedem*, and *carcere* have rather a legal flavour.

[.] . [
[. . .] . . be[
[qu]aestio[
losiçoraç . [
5 . i caedem item [
[.] . dinis mu[
lis in carcere ad[
sunt utriusque ç . [

4. Perhaps *si cor* or *sic oracu*l. The doubtful *i* may be *e* but *secura* cannot be read.

6. [*O*]rdinis is not impossible.

7. Not *carcerem*.

III. EXTANT CLASSICAL AUTHORS

43. HOMER, *ILIAD* I.

20.8 x 36.4 cm.

Early third century.

Remains of four columns from a roll containing the first book of Homer's *Iliad*. The first and last columns have lost the beginnings and ends of lines respectively, but the two intervening ones are nearly complete. The handwriting is a clear semi-cursive, of, probably, the earlier decades of the third century. A *terminus ante quem* is provided by the verso, on which is a short astronomical treatise (27) written after, but apparently not much after, the reign of Gallus. No lexical signs occur except the diaeresis. The papyrus shows the vulgate text in a fairly correct form, and apart from clerical errors rarely differs from the better mediaeval MSS. The appended collation of this and the other Homeric pieces in the present volume is based on the editions of Ludwich, whose readings are distinguished by an asterisk. Additional information has sometimes been derived from the apparatus of Monro and Allen, which, however, is confined to a notice of the more important variants. I do not as a rule remark on minor orthographical details, such as the presence or absence of *ν ἐφέλκυστικόν* or the interchange of *ι* and *ει*.

Col. i.

- [τον δ ημειβετ επει]τα [ποδαρκης διο]ς Αχ[ιλλευσ
[Ατρειδη κυδιστ]ε φιλ[οκ]τεα[νω]τατ[ε] π[αντων
[πως γαρ τοι δω]σουσι γερας με[γ]αθυμοι Αχ[αιοι
[ουδε τι που ιδμ]εν ξυνηια κειμενα πολ[ι]λα
125 [αλλα τα μεν πολ]ιων εξεπρα[θο]μεν τα δεδ[ασται
[λαους δ ουκ επε]οικε παλιλλογα τ[αν]τ επαγειρε[ιν
[αλλα συ μεν νυ]ν τηνδε θεω προ[ε]ς αυταρ Αχαιο[ι
[τριπλη τετρα]πλη τ αποτισομ[εν] αι κε ποθι Ζε[υς
[δωσι πολιν Τρ]οϊην ευτειχεον [εξ]αλαπαξαι
130 [τον δ απαιμειβο]μενος προσεφη [κ]ρειων Αγαμεμ[νω]ν
[μη δ ουτως αγ]αθος περ εων θεο[εικ]ελ Αχιλλευ
[κλεπτε νοω επ]ει ου παρελευσεα[ι] ουδε με πει[σεις
[η εθελεις οφρ α]υτος εχης γερας [α]υταρ εμ αυτως
[ησθαι δενομε]νον κελευει δε με [τη]νδ αποδουναι
135 [αλλ ει μεν δωσο]υσι γερας μεγα[θυμ]οι Αχαιοι
[αρσαντες κατα θ]υμ[ον] οπως ανταξιον εσται
[ει δε κε μη δωσω]ν εγω δε κεν αυτος ελωμαι
[η τεον η Λια]ντος ἴων γερας η [Ο]δυσσος

- [αἶψα ἔλων ὁ δὲ κεν κεχολώσεται ὃν κεν ἴκωμαι
 140 [ἀλλ' ἦτοι μὲν] ταῦτα μεταφράσο[μ]εσθα καὶ αὖθις
 [νῦν δ' ἀγε νῆα] μέλαιναν ἐρυσσο[μ]εν εἰς ἀ[λ]α διὰ
 [ἐν δ' ἐρετας ἐπιτῆδες ἐγειρομέν[ε]ς] δ' ἐκ[ατο]μβῆν
 [θείομεν ἂν δ' αὖτ' ἤν Χρυσήϊδα κα[λλ]ίπαρτον
 [βήσομεν εἰς δὲ τῆς] ἀρχος ἀνὴρ β[ο]ύληφορος ἔστω
 145 [ἦ Δίᾳς ἦ Ἰδομένη] εὖς ἦ Δίος Ὀδυσσεύς
 [ἦε σὺ Πηλεΐδῃ] πάντων ἐκπαγλ[ο]τατ' ἀνδρῶν
 [ὀφρ' ἡμῖν ἐκαερ] γόν ἵλασσαι ἱέρα [ρ]εξάς
 [τόν δ' ἄρ' ὑποδρα] ἰδὼν προσεφῆ π[οδ]ᾶς ὦκευς Ἀχιλλεύς
 [ὥμοι ἀναιδείῃν] ἐπιειμένε [κερδαλ]εοφρόν
 150 [πῶς τις τοι προφ] ῶν ἐπεσι[ν] πε[ι]θήται Ἀχαιῶν
 [ἦ ὁδὸν ἐλθεμ] εἶναι ἦ ἀνδράσιν ἵφι μ[α]χεσθαι
 [οὐ γὰρ ἐγὼν Τρώων] ἐνεκ' ἡλυθὼν αἰχμητῶν
 [δευρο μάχ]ησομένους] ἐπεὶ οὐ τι μο[ι] αἰτιοὶ εἰσι
 [οὐ γὰρ πῶ ποτ' ἐμὰς βό]υς ἡλ[α]σαν οὐδὲ μὲν ἵππους
 155 [οὐδὲ ποτ' ἐν Φθίῃ] ἐριβ[ί]ωλακι βωτιανείρῃ
 [καρπὸν ἐδηλ]ησαντ' ἐπεὶ ἡ μάλ[α] π[ολ]ύλα [μεταξ]ύν
 [οὐρεὰ τε σκ]ιοέντα θαλάσση τ[ε] [ἡχ]ήεσσα

Col. ii.

- [καὶ δὴ μ]οι γέρας αὐτὸς ἀφά[ι]ρησεσθαι ἀπειλῆς
 [τῷ ἐπὶ] πολλὰ ἐμογήσα δόσαν δὲ μο[ι] νί[ε]ς Ἀχαιῶν
 [οὐ μὲν σ]οι ποτὲ ἴσον ἔχω γέρας ὁπποτ' Ἀχ[αί]οι
 [Τρώων] ἐκπερσῶσ' εὐναιο[μ]ένον πτολιέθρον
 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος, πολέμοιο
 χεῖρες ἐμὰ διεποῦσ' ἀτὰρ ἣν ποτὲ δασμός ἴκηται
 σοὶ τὸ γέρας πολὺ μείζον ἐγὼ δ' ὀλίγον τε φίλον τε
 ἐρχομαι ἔχων ἐπὶ νῆας ἐπὶ κέ καμῶ πολέμιζων
 νῦν δ' εἰμὶ Φθίῃν δ' ἐπεὶ ἡ πολὺ φέρτερον ἐστί
 170 οἰκαδ' ἱμὲν σὺν νηυσὶ κορωνίσιν οὐδὲ σ' οἶω
 ἐνθαδ' ἀτιμός ἐων ἀφένος καὶ πλουτοῦ ἀφυξείν
 τὸν δ' ἡμῖβεται ἐπειτα ἀναξ' ἀνδρῶν Ἀγαμέμνων
 φεύγει μάλ' εἰ τοι θυμὸς ἐπεσσύται οὐδὲ σ' ἐγώ γε
 λίσσομαι εἰνεκ' ἐμείο μενε[ί]ν παρ' ἐμοί γε καὶ ἄλλοι
 175 οἱ κέ με τιμήσουσι μάλιστα δὲ μῆτιετα Ζεὺς
 ἐχθιστὸς δὲ μοι ἐστί Διοτρεφῶν βασιλῆων
 αἰεὶ γὰρ τοι ἐρίς τε φίλη πολέμοι τε μάχαι τε
 εἰ μάλ' ἀκαρτερός ἐστί θεὸς πού σοι τὸ γ' ἔδωκε
 οἰκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοὶς ἐταροῖσι
 180 Μυρμιδόνεσσιν ἀνάσσει σεθεν δ' ἐγὼ οὐκ ἀλεγίζω
 οὐδ' ὀθομαι κοτεόντος ἀπειλήσω δὲ τοι ὥδε

- ως ἐμ ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπολλων
 τὴν μὲν ἐγὼ σὺν νῆϊ τ' ἐμῇ καὶ ἐμοῖς ἐταροῖσι
 πεμψὼ ἐγὼ δὲ κ' ἀγῶ Βρισηΐδα καλλιπαρῆον
 185 αὐτὸς ἴων κλισίῃν δὲ τὸ σὸν γέρας ὄφρ' εὐ εἵδῃς
 ὅσσον φέρτερος εἰμι σέθεν στυγῇ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φασθαι καὶ ὁμοιωθῆμεναι αὐτὴν
 ὡς φάτο Πηλεΐωνι δ' ἄχος γένετ' ἐν δὲ οἱ ἦτορ
 στήθεσσι λασίοισι διανδιχα μερμηριξε
 190 ἦ ὁ γὰρ φασγάνον ὄξυ ἐρυσσαμέν[ο]ς παρὰ μῆρον
 τοὺς μὲν ἀναστήσειεν ὁ δ' Ἀτρεΐδην ἐναριζοί
 ἦ χολὸν παύσειεν ἐρητύσειε τε θυμὸν
 ἕως ὁ ταυθ' ὠρμαίνε κατὰ φρένα καὶ κατὰ θυμὸν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος ἦλθε δ' Ἀθῆνη
 195 οὐρανόθεν προ γὰρ ἦκε θεὰ λευκώλενος Ἥρῃ
 ἀμφὼ ὁμῶς θυμῷ φιλεούσα [τέ] κηδομένη τε
 στή δ' ὀπιθ[ε]ν ξανθῆς δὲ κομ[ῆς] ἐλε Π[η]λεϊωνὸς
 οἷω φαι[ο]μένῃ τῶν δ' ἀλ[λῶν] οὐ τις ὀρ[α]το
 [θαμ.]β[ῆ]σεν δ' Ἀχιλ[λ]εύς [μετα δ' ἐτραπέτ' αὐτίκα δ' ἐγνώ

Col. iii.

- τιπτ' ἀν[τ' αἰγ][ο]χ[ο]ῖο Δ[ι]ο[ς] τέ[κ]λος εἰληλουθας
 ἦ [ἵνα ν]βριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἀλλ' ἐκ τοι ἔρεω τὸ δὲ καὶ τετελεσθαι οἷω
 205 ἥς ὑπεροπλεῖσι ταχ' ἂν ποτὲ θυμὸν ὀλεσσαι
 τὸν δ' αὖτε προσέειπε θεὰ γλῶκῳπις Ἀθῆνη
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος αἰ κε πύθῃαι
 οὐρανόθεν προ γὰρ ἦκε θεὰ λευκώλενος Ἥρῃ
 ἀμφὼ ὁμῶς θυμῷ φιλεούσα τε κηδομένη τε
 210 ἀλλ' ἀγέ λῆγ' ἐρίδος μῆδε ξίφος ἔλκεο χεῖρι
 ἀλλ' ἦτοι ἐπέσιν μὲν οὐειδίσουν ὡς ἐσέται περ
 ὠδὲ γὰρ ἐξέρεω τὸ δὲ καὶ τετελεσμένον ἐσται
 καὶ ποτὲ τοι τρεῖς τόσσα παρῆσσεται ἀγλαὰ δῶρα
 ὑβριὸς εἰνεκα τῆσδε σὺ δ' ἰσχεο πειθεο δ' ἡμῖν
 215 τὴν δ' ἀπαμειβομένος προσέφη ποδᾶς ὦκ' Ἀχιλλεύς
 χρεὶ μὲν σφῶϊτερον γὰρ θεὰ ἔπος εἰρυσσασθαι
 καὶ μάλα περ θυμῷ κεχολῶμενον ὡς γὰρ ἀμείνων
 ὅς κε θεοῖς ἐπιπειθῆται μάλα τ' ἐκλόνον αὐτοῦ
 ἦ καὶ ἐπ' ἀργυρῇ κῳπῇ σχεθε χεῖρα βαρείαν
 220 ἀψ' δ' ἐς κοῦλεον ὥστε μέγα ξίφος οὐδ' ἀπιθήσε
 μύθῳ Ἀθηναίῃς ἦ δ' Οὐλύμπῳ δὲ βεβήκει
 δώματ' ἐς αἰγιοχοῖο Διὸς [μ]ετὰ δαιμόνας ἄλλους
 Πηλεΐδῃς δ' ἐξ' αὐτ[ῆ]ς [ἀταρ]τήροις ἐπέεσσιν

- Ατρείδην προσεειπε και [ου] πω ληγε χολοιο
 225 οينوβαρες κυνος ομματ εχων κραδιην δ ελαφοιο
 ουτε ποτ ες πολεμον αμα λαω θωρηχθηναι
 ουτε λοχον δ [ι]εναι συν αριστηεσσιν Αχαιων
 τετληκας θυμω το δε τοι κηρ ειδεται ειναι
 η πολυ λωϊον εστι κατα στρατον ευρυν Αχαιων
 230 δωρ αποαιρεισθαι ος τις σεθεν αντιον ειπη
 δη[μοβορο]ς βασιλευς επι ουτιδανοισιν ανασσεις
 η γαρ αν Ατρείδη νυν υστατα λωβησαιο
 αλλ εκ τοι ερεω και επι μεγαν ορκον ομουμαι
 ναι μα τοδε σκηπτρον το μεν ουποτε φυλα και οζους
 235 φυσει επει δη πρωτα τομην εν ορεσσι λελοιπεν
 ουδ αναθηλησει περι γαρ ρα ε χαλκος ελαψε
 φυλλα τε και φλοιον νυν αυτε μιν υϊες Αχαιων
 εν παλαμης φορεουνσι δικασπολοι οι τε θεμιστας
 προς Διος ειρ[νατ]αι ο δε τοι μεγας εσσεται ορκος
 240 η ποτ Αχιλλ[ηος] π[ο]θη ιξεται υϊας Αχαιων
 [σ]υμπαν[ι]τας τοτε δ ο[υ] τι δυ[ι]νησαι αχνυμενος περ

Col. iv.

- χωμενος ο [τ] αριστον Αχαιων ουδεν ετισας
 245 ως φατο [Π]ηλ[ειδης] ποτι δε σκηπτρον βαλε γαιη
 χρυσειης η[λοι]σι πεπαρμενον εζετο δ αυτος
 Ατρείδης δ [ε]τερωθεν εμηνιε τοισι δε Νεστωρ
 ηδυεπης α[ν]ορουσε λιγυς Πυλιων αγορητης
 του και απο [γ]λωσσης μελιτος γλυκιων ρεεν αυδη
 250 τω δ ηδη δ[υ]ο μεν γενεαι μεροπων ανθρωπων
 εφθια[θ] οι οι προσθεν αμα τραφεν ηδε γενοντο
 εν Πυλω η[γ]αθηε μετα δε τριτατοισιν ανασσεν
 ο σφιν ευφ[ι]ρονεων αγορησατο και μετεειπεν
 ω ποποι η [μεγα] πενθος Αχαιδα γαιαν ικανει
 255 η κεν γηθ[η]σαι Πριαμος Πριαμοιο τε παιδες
 αλλοι τ[ι]ε Τρω[ες] μεγα κεν κεχαροιατο θυμω
 ος σφωϊν τ[ι]αδε παντα πυθοιατο μαρναμενοι
 οι περι μεν [β]ουλην Δαναων περι δ εστε μαχεσθαι
 αλλα πειθ[ε]σθ αμφω δε νεωτερω εστον εμειο
 260 ηδη γαρ πο[τ] εγω και αρειοσιν ηε περ ημιν
 α[ν]δρασιν ω[μ]ιλησα και ου ποτε μ οι γ αθεριζον
 ο[υ] γαρ πω το[ι]ους ιδον ανερας ουδε ιδωμαι
 οιον Πει[ρι]θοον τε Δρυαντα τε ποιμενα λαων
 264 Καινεα τ Εξ[α]διον τε και αντιθεον Πολυφημον
 266 καρτιστοι δη [κ]εινοι επιχθονιων τραφεν ανδρων

καρτιστοι μείν εσαν και καρτιστοις εμαχοντο
 Φηρσιν ορεσ[κωοισι και εκπαγλωσ απολεσσαν
 και μεν τοισ[ιν εγω μεθομιλεον εκ Πυλου ελθων
 270 τηλοθεν ε[ξ απιης γαιης καλεσαντο γαρ αυτοι
 και μαχομην κα[τ εμ αυτον εγω κεινοισι δ αν ου τις
 των οι νυν βροτοι [εισιν επιχθονιοι μαχεοιτο
 και μεν μ[ευ] βουλ[εων] ξυνιεν πειθοντο τε μυθω
 274 αλλα πειθεσθαι κα[ι] υμμες επει πειθεσθαι αμεινον
 277 μητε συ Πηλειδη θ[ε]λ εριζεμεναι βασιλην
 αντιβιην επει ου [ποθ] ομοιης εμμορε τιμης
 σκηπτουχος βασ[ι]λευς ω τε Ζευς κυδος εδωκεν
 280 ει δε συ καρτερος [εσσι] θεα δε σε γεινατο μητηρ
 αλλ οδε φερτερος [εστιν] επει πλεονεσσιν ανασσει
 Ατρειδη συ δε πα[ν]ε τεον μενος αυταρ εγωγε
 λισσομ Αχιλληϊ μ[ε]θεμεν χολον ος μεγα πασιν
 ερκος Αχαιοισιν [πελεται] πολεμοιο κακοιο

129. Τρ[ο]ίην: so Aristarchus and the majority of MSS. ; *Τροίην others with Zenodotus.
 140. αυθις: so SMFW: *αὐτις other MSS.
 142. εγειρομεν: l. αγειρομεν.
 162. πολλ εμογησα: so AB, &c. ; *πολλὰ μόγησα Aristarchus.
 168. επην: so MSS. ; *ἐπεί Aristarchus and Herodian.
 176. εστι: l. εσσι; cf. l. 178.
 178. εστι: l. εσσι; cf. l. 176.
 190. ερυσσαμεν[ος]: so most MSS. ; *ἐρύσαμενος M.
 193. εως is the usual reading in MSS. ; εἰως Y, *εἶος Bekker.
 197. ξανθης δε κομ[ι]ης ελε Πηλειωνος: so τινες according to Schol. A ; *Πηλείωνα Aristarchus, &c., ξανθὴν δὲ κόμην ἔλε Πηλείωνος being another variant.
 203. *ιδη: so Aristarchus AB, &c. ; ἰδης Zenod.
 204. τετελεσθαι: so most MSS. ; *τελεεσθαι Aristarchus and a few MSS., τετελεσμένον ἔσται Zenod.
 205. ολεσσαι: the MSS. are divided between this reading (so A) and *δλέσση.
 208. γαρ ηκε: δέ μ' ἦκε MSS.
 234. φυλα: l. φυλλα.
 236. ελαψε: l. ελεψε.
 246. χρυσειης: l. χρυσειοις.
 257. ος: εἰ MSS. If ος is not merely a clerical error, the verse must have been completed somewhat differently, with a verb in the singular instead of the plural; cf. for such a construction e. g. Ψ 285-6 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὃς τις Ἀχαιῶν ἵπποισιν τε πέποιθε κτλ.
 259. πειθ[ε]σθ: so SWX^o; l. πιθεσθ.
 265. The papyrus agrees with ASB and the majority of MSS. in omitting the verse Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι, which is rejected by Ludwig.
 274. The first πειθεσθαι = πειθεσθε (for πιθ-), which is also found, e. g., in S; cf. l. 259.
 275-6. The omission of these two verses, μήτε σὺν τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην, ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν, was evidently caused by the homoeoarchon of ll. 275 and 277.
 277. θ[ε]λ: θ is represented by a very slight vestige which may belong to an ε, but it is likely that the papyrus agreed with the great majority of the MSS., which have Πηλείδην θέλ', Πηλείδ' ἤθελ' or similar readings ; *Πηλείδην ἔθελ' Bekker.
 281. *οδε: so AB, &c. ; ὄγε others.

44. HOMER, *ILIAD* I.

8.7 × 13.5 cm.

First century B.C. Plate 4.

A fragment containing the ends and beginnings of lines from two columns of the first Book of the *Iliad*, written in good-sized upright uncials which are obviously of early type, and may be assigned to the middle or latter part of the first century B.C. The hand is an ornamental one, most of the straight strokes being finished off with small *apices*. Z and Ξ are of the archaic shape; P and Φ are not carried below the line. No lection signs occur, but the 500th line is marked in the usual way in the margin of Col. ii. The column consisted of 22 lines, l. 480 being exactly opposite l. 503. This papyrus, like 31, was purchased together with 51, the hand of which is extremely similar,—so similar that it becomes a question whether they can be regarded as identical. Probably, however, they are to be distinguished. A difference in the size of the letters, which are larger in 51 than in 44, is of no consequence; but it is also noticeable that Δ, Λ, Μ, and Π are proportionally narrower in the latter than in the former. Another Homeric fragment in a hand of much the same type is P. Reinach 1 (*Iliad* xix), which the editor dates too late. This is likely to approximate to 44 and 51 in period as it does in style.

There are no variants from Ludwich's text. It is possible that critical marks, which are used in 51, were also inserted in the present MS.; so little of the margin is preserved that their non-appearance in what remains is inconclusive.

Col. i.

.
 [νωμησαν δ' αρα πασιν επαρξάμενοι δε]πασσ[σιν]
 [οι δε πανημεριοι μολπηι θεον ιλασ]κοντο
 [καλον αιειδοντες παιηονα_κουρ]οι Αχαιων
 [μελποντες εκαεργον ο δε φρε]να τερπετ ακουων
 475 [ημος δ' ηελιος κατεδυ και επι κ]νεφας ηλθε
 [δη τοτε κοιμησαντο παρα πρ]υμνησια νηος
 [ημος δ' ηριγενεια φανη ροδοδ]ακτυλος Ηως
 [και τοτ επειτ αναγοντο κατα στρατον ευ]ρυ[ν] Αχαιων
 [τοισιν δ' ικμενον ουρον ιει εκαεργος Απολ]λων
 480 [οι δ' ιστον στησαντ ανα θ' ιστια λευκα πετασσα]ν

Col. ii.

.
 495 [παντ]ες αμ[α Ζευσ δ' ηρχε Θετις δ' ου ληθет εφετμεων
 [πα]ιδος εου αλλ [η γ' ανεδυσετο κυμα θαλασσης
 [ηε]ριη δ' ανεβη με[γαν ουρανον Ουλυμπον τε
 [ευρε]ν δ' ευρυοπα Κρ[ονιδην ατερ ημενον αλλων
 [ακ]ρ[οτ]ατηι κορ[υ]φη[ι πολυδειραδος Ουλυμποιο
 Μ

500 ξ κ[α]ι ρ[α] παροιθ αυτο[ιο] καθεζετο και λαβε γουνων
 σκαιη δεξιτερηι δ α[ρ] υπ ανθερεωνος ελουσα
 λισσο[μ]ενη προσειπε Δια Κρονιωνα ανακτα
 Ζευ πατερ ει [ποτε δη σε μετ αθανatoiσιν ονησα
 η επει [η εργωι τοδε μοι κρηγηνον εελδωρ
 505 τιμη[σον μοι υιον ος ωκυμορωτατος αλλων
 επλετ [αταρ μιν νυν γε αναξ ανδρων Αγαμεμνων

45. HOMER, *ILIAD* II.

Behnesa.

6.2 x 5.3 cm.

Second century.

This is a small fragment from the top of a column, written in medium-sized round uncials, which may be attributed to the first half of the second century. A smooth breathing in the first line appears to be due to the original scribe. No variants from the text of Ludwich occur.

[οκτω αταρ μη]τηρ ε[νατη] ην η τ[εκε τεκνα
 [ως ημεις τοσσ]αυτ [ετ]εα π[τ]ολεμ[ι]ξομεν αυθι
 [τω δεκατω δ]ε πο[λι]ν αιρ[η]σομ[εν] ευρυαγυιαν
 330 [κεινος τως αγο]ρευε [τ]α δη [ν]υν π[αντα] τελειται
 [αλλ αγε μιμνε]τε παντες ευκνη[μιδες Αχαιοι
 [αυτου εις ο κεν α]στν μεγα Π[ρι]αμο[ιο] ελωμεν
 [ως εφат Αργειοι] δε μ[ε]γ ιαχον αμ[φι] δε ιηες

328. πτολεμιξομεν, not πολ., was probably written.

46. HOMER, *ILIAD* IV.

Behnesa.

5.3 x 3.5 cm.

First century.

The following small fragment from Δ is written in a round and upright uncial hand which probably dates from the first century A.D. The scribe was not very skilful and had a difficulty in keeping the letters, which are of above the medium size, sufficiently tall; several of them have been retouched and enlarged, perhaps by another pen. An accent and a high stop occur.

.
 [ως γν]ω χωομεν[ιο] παλιν δ ο γε λαζετο μυθον
 [Διογε]νες Λαερτ[ιαδη] πολυμηχαν Οδυσσειν

[ουτέ σ]ε νεικε[ιω περιωσιον ουτε κελευω
 360 [οιδα γ]αρ ὡς το[ι θυμος ενι στηθεσσι φιλοισιν
 [ηπι]α δηνεα ο[ιδε τα γαρ φρονεεις α τ εγω περ
 [αλλ] ιθι· ταυτα δ [οπισθεν αρεσσομεθ ει τι κακον νυν
 [ειρηται τ]α δε παν[τα θεοι μεταμωνια θειεν
 [ως ειπω]ν τους με[ν λιπεν αυτου βη δε μετ αλλους

361. *ο[ιδε: ε[ιδε (P) could be read equally well.

364. μ of μεν seems to have a horizontal stroke drawn through it, but this appearance may be caused by an enlargement of the letter after it was originally written; cf. introd.

47. HOMER, *ILIAD* V.

24.6 x 7.9 cm.

Second century.

Ends of 45 lines from the fifth book of the *Iliad*, written in medium-sized irregular uncials of, probably, the second century. The papyrus is broken at the bottom, but it is not likely that very much is missing in that direction, since the column is already fairly tall. Stops in two positions (high and middle) and a few accents and marks of elision occur, some at any rate and perhaps most of these accompaniments being due to a second hand, which has also made occasional alterations in the text. The accentuation is rather erratic. A reading of some small interest is found in l. 221, where a proposal of Bentley's, which had already been supported by an Oxyrhynchus papyrus, receives further attestation.

[χερσι διακλασσας ανεμωλ]ια γαρ μοι οπη[δει
 [τον δ αυτ Αινειας Τρωων αγο]ς αντιον ηνδα
 [μη δ ουτως αγορευε παρος] δ ουκ' εσσεται α[λλως
 [πριν γ επι νω τωιδ ανδ]ρι συν ἵπποισιν [και οχεσφιν
 220 [αντιβιην ελθοντε συν εν]τεσι πειρηθ[ηναι
 [αλλ αγ εμων οχεων επι]βηισεαι· οφρα ἴδῃαι
 [οιοι Τρωιοι ιπποι επιστα]μενοι πεδι[ο][ο
 [κραιπνα μαλ ενθα και ε]νθα διωκεμεν [ηδε φεβεσθαι
 [τω και νωι πολιν δε σαωσ]ετον· ει πέρ αν [αυτε
 225 [Ζευς επι Τυδειδῃ Διομη]δεῖ κυδος ορ[ε]ξι
 [αλλ αγε νυν μαστιγα και] ηνια σείγαλο[εντα
 [δεξαι εγω δ ιππων αποβ]ηισομαι οφρα μ[α]χωμ[αι
 [ηε συ τονδε δεδεξο μελ]ησουσιν δ' εμοι ἵπποι·
 [τον δ αυτε προσεειπε Λυ]καονος αγλαος υἱος·
 230 [Αινεια συ μεν αυτος εχ] ηνία και τεω[[ι]] ἵππωι
 [μαλλον υφ ηνιοχωι ειω]θοτε καμπυλον αρμα

- [οἰσετον εἰ περ ἀν αὐτὲ φε]βώμεθα Τυδεὸς υἱὸν
 [μὴ τῷ μὲν δεισαντὲ ματ]ήσετον· οὐδ' ἐβέλητον
 [ἐκφερεμεν πολεμοιο] τεόν φθογγὸν ποθεοντε· [[ς]]
 235 [νῶι δ' ἐπαιξας μεγαθυ]μου Τυδεὸς υἱὸς
 [αὐτῷ τε κτεινῇ καὶ ἐλασ]σηι μωνυχας ἵππους·
 [ἀλλὰ συγ' αὐτὸς ἐλαυνε] τε ἄρματα καὶ τῷ ἵππῳ[[ι]]
 [τοῦδε δ' ἐγὼν ἐπιοντα δ]εδέξομαι ὅξ' εἴ δούρι·
 [ὥς ἀρὰ φώνησαντες ἐς ἀρμ]ατα ποικίλα βάντες
 240 [ἐμμεμαῶτ' ἐπὶ Τυδείδῃ] εἶχον ὤκεας ἵππους·
 [τοὺς δ' ἐὶδ' Σθένελος Καπα]ν' ἥϊός ἀγλαὸς υἱὸς·
 [αἰψὰ δ' ἐ Τυδείδην ἐπεὰ πτερο]εντα προσηνδαί·
 [Τυδείδῃ Διομήδης ἐμῷ κεχαρισμ]ένε θυμῷ
 [ἀνδρ' ὀρώ κρατερῷ ἐπὶ σοὶ μ]ε[μα]ῶτε μάχεσθαι
 245 [ἰν' ἀπελεθρον ἐχοντας ὁ μὲν τοξ]ῶν εὐ εἶδως
 [Πανδαρὸς υἱὸς δ' αὐτὲ Λυκαον]ος εὐχεται εἶναι·
 [Αἰνείας δ' υἱὸς μὲν ἀμνμονος Ἀγ]χ[[ε]]ῖσας
 [εὐχεται ἐκγεγάμεν μητρη] δ' ἐοῖ ἐστ' Ἀφρ[ο]δίτη
 [ἀλλ' ἀγὲ δὴ χαζώμεθ' ἐφ' ἵππῳ]ν· μῆδε μο[ι] οὕτω
 250 [θύνε δια προμαχῶν μὴ πῶς φ]ίλον ἦτορ ὀλεσσης
 [τόν δ' ἀρ' υποδρα ἰδὼν προσεφ]η κρ[α]τερο[ς] Διομήδης·
 [μὴ τί φοβὸν δ' ἀγορευ' ἐπεὶ οὐδ' ἐ]σ[τ] [πρ]ισ[τ]εμέν' ὀίω·
 [οὐ γὰρ μοι γενναῖον ἀλυσκαζοντι μάχεσθ]αί
 [οὐδ' ἐ καταπτῶσσειν ἐτι μοι μένος ἐμ]πέδον ἐστίν·
 255 [ὀκνεῖω δ' ἵππων ἐπιβαίνεμεν ἀλλὰ κ]αὶ αὐτῶς
 [αὐτίον εἰμ' αὐτῶν τρεῖν μ' οὐκ εἰ] Πάλλας Ἀθηνῆ·
 [τοῦτ' αὖ δ' οὐ πάλιν αὐτίς ἀποισετον ὠκ]εες ἵπποι
 [ἀμφὺ ἀφ' ἡμῶν εἰ γ' οὐν ἑτερος γ]ε φ[υ]νγησιν·
 [ἀλλο δ' ἐ τοι ἔρεω σὺ δ' ἐνὶ φ]ρεσὶ βάλλε[ο] σῆσιν·
 260 [αἰ κεν μοι πολυβούλος Ἀθηνῆ] κυδὸς ὀρ[ε]ξ[ε]ῖ[η]ι

221. ἐπιβησεαι is found here also in P. Oxy. 223 (third century) and was proposed by Bentley in the parallel passage Θ 105 in place of the vulgate ἐπιβησεο, which is superscribed in the papyrus (by the second hand?) as a variant.

222. The letters ι πεδι[ο]ι are coarsely written, probably owing to an imperfect surface.

228. *δ' ἐμοι: so AB, &c.; δέ μοι P. Oxy. 223, S, &c.

230. The superfluous iota was deleted by the corrector; cf. l. 237, where a similar alteration has been made. But he apparently neglected the ι adscript of ἵππῳι.

231. εἰω]θοτε: so a number of MSS.; *εἰωθότι Aristarchus and the bulk of the written tradition. P. Oxy. 223 is defective.

234. ποθεοντες (so P. Oxy. 223, S, &c.) has been corrected by the second hand to *ποθέοντε.

242. l. προσηνδα.

245. εὔ: so MSS., including P. Oxy. 223; Ludwig writes ἔν.

247. ε was probably deleted by the corrector.

48. HOMER, *ILIAD* V.

Behnesa.

20 x 17 cm.

Third century.

Of the two columns partially preserved in this fragment one is fairly complete, while the second is represented only by the beginnings of rather more than half the lines. They are written in a medium-sized semi-cursive hand which should perhaps be attributed to the third century rather than to the second. No lection signs occur beyond a single high stop at the end of a verse (l. 654). An Aristarchean reading which is not found in many MSS. appears in l. 661; otherwise the text of this papyrus is a singularly bad one, disfigured by numerous inaccuracies and misspellings.

Col. i.

- [Τλη]πολεμ ειτ[ο]ι κεινος [απωλ]ε[σεν] Ε[ι]λιον ειρην
 [ανερο]ς αφραδιησεν αγαου Λαομεδο[ν]τος
 650 [ος ρα μι]ν ευ ερξαντα κακω ηνειπαπε μυθω
 [ουδ απ]εδωχ ιππους ων εινεκα τηλοθεν ηλθον
 [σοι δ ε]στω ευθαδε φημι φθονον και κηρα μελεναν
 [εξ εμε]θεν τευξεσθαι εμώ δ υπο δουρι δαμεντα
 [ευχο]ς εμοι δωσειν ψυχην δ ιαδι κατοπολω
 655 [ως φα]το Σαρπηδων ο δ ανεσχετο εμιλινον εγchon
 [Τληπ]ολ[ε]μο[ς] και των μεν αμαρτη δουρατε μακρα
 [εκ χει]ρων ηξαν ο μεν βαλεν αυτενα μασσον
 [Σαρπη]δω[ν] α[ι]χμη δε διαμπερες ηλθ αλεγεινη
 [τον δ]ε κατ οφθαλμων [ε]ρεβεννη νυξ εκαλυψε
 660 [Τληπ]ολεμος δ α[ρ]α μηρον αριστερον εγχει μακρω
 [βεβληκ]ειν αιχ[μ]η δε διεσσυτο μαιδωσασα
 [οστε]ω ενχρινφθ[ε]ισα πατηρ δ ετι λυγον αμυνεν
 [οι μεν α]ρ αντιθεον Σαρπηδωνα διοι εταιροι
 [εξεφερο]ν πολεμοιο βαρυνε δε μιν δορυ μακρον
 665 [ελκομ]ενον το [με]ν [ο]ν τις επεφρασατ ουδε νοησεν
 [μηρου ε]ξερυσαι δορυ [. . .] . . οφρ επιβηναι
 [σπευδο]ντων τοιον γαρ [εχ]ον πονον αμφιεποντες
 [Τληπολ]εμον δ [ετ]ερωθεν ευκημηιδες Αχαιοι
 [εξεφερο]ν πολεμοιο νοησε δε διος Οδυσσευσ
 670 [τλημ]ονα θυμο[ν] εχων μαιμησε ται οι φιλον ητορ
 [μερμηρι]ξε δ επειτ[α] κατα φρενα και κατα θυμον
 [η προτ]ερω Διος υιο[ν] εριγδουποιο διωκοι
 η ο γε τον πλο[ν]ω[ν] Λυκιων απο μυθον ελοιτο
 [ου δ αρ] Οδυσση μ[ε]γαλητορι μορσιμο[ν] ηεν
 675 [ιφθιμ]ο[ν] Διος υιο[ν] αποκταμεν οξει χαλκω
 [τω ρα κα]τα πληθυν Λυ[κ]ιων τραπε θυμον Αθηνη

[ενθ ο γε] Κοιρανον ειλεν Αλλα[σ]τορα τε Χρομιον τε
 [Αλκανδ]ρον θ Αλιον τ[ε] Νοημ[ο]να τε Πρυτανιν τε
 [και νυ κ] ετι [πλ]εονας Λυκιων κτανε διος Οδυσσευς
 680 [ει μη αρ ο]ξυ ν[ο]ησε μ[ε]γ[α]ς κορυθαιολος Εκτωρ
 [βη δε δια προμ]αχων κεκορυθυμος αιθοπι χαλκω

Col. ii.

Πρια[μι]δη μη δη με ελωρ Δαναοισιν εασης
 685 κεισθα[ι] αλλ επαμυνον επειτα με και λιποι αιων
 εμ πολ[ι]ει υμετερη επει ουκ αρ εμελλον εγωγε
 νοστησα[ς] οικον δε φιλην ες πατριδα γαιαν
 ευφρου[ει]ν αλοχον τε φιλην και νηπιον υιον
 ως φατ[ο] τον δ ου τι προσεφη κορυθαιολος Εκτωρ
 690 αλλα πα[ρ]ηριξεν λελημενος οφρα ταχιστα
 ωσαιτ Αρ[γ]ειους πολεων δ απο θυμον ελοιτο
 οι μεν αρ αντ[ι]θεον Σαρπηδονα διοι εταιροι
 εισαν υπ αν . . [Διος περικαλλει φηγω
 εκ δ αρα οι μηρ[ο]υ δορυ μειλινον ωσε θυραζε
 695 [ι]φθιμ[ο]ς Π[ε]λαγων ος οι φιλος ηεν εταιρος
 τον δ ε[λ]ιπε ψυχη κατα δ οφθαλμων κεχυτ αχλυσ

Εκ[τω]ρ τε Πριαμοιο παις και χαλκεος Αρης
 705 αντ[ι]θεον Τευθραντ επι δε πληξιππον Ορεστην
 Τρη[χ]ον τ αιχητην Αιτωλιον Οινομαον τε
 Οινο[πι]δην θ Ελενον και Ορεσβιον αιολομιτρην
 οis ε[ν] Τλη ναιεσκε μεγα πλουτοιο μεμηλως
 λιμν[η] κεκλιμενος Κηφισιδι παρ δε οι αλλοι
 710 ναιο[ν] Βοιωτοι μαλα πιονα δημον εχοντες
 [τ]ο[υ]ς δ ως ουν ενοησε θεα λευκωλενος Ηρη

648. l. ητ[ο]ι.

649. l. αφραδιησιν αγανον.

651. ηλθον: l. ηλθε or ηλθεν with the MSS. ε of τηλοθεν has been altered probably from ο.

652. The scribe has apparently written εσω in place of εγω, as well as φθονον for φονον. A converse case of the common confusion between ε and αι shown in μελεναν is found in l. 670 ται for δε.

654. l. Αιδι κλυτοπωλω. Other instances of metathesis occur in ll. 655 and 673.

655. l. μειλιων εγχος: cf. the previous note.

656. l. δουρατα. *ἀμαρτῇ has better authority than ὀμαρτῇ.

657. l. ηιξαν . . . αυχενα μεσσον.

661. *[βεβληκ]ειν: so Aristarchus, A²BG; βεβλήκει most MSS. l. μαιμωωσα.

662. λυγον = λοιγον.

666. There is not room for μ(ε)λιων after δορυ. Perhaps μων was written through a lipography, but the traces are too scanty for verification. l. επιβαιη.

670. ται: l. δε.

673. 1. των πλεοι[ω] . . . θυμον; for the latter cf. l. 654, note.

681. The corrector, who seems to have been the original scribe, neglected to delete the *v* after *θ* in altering κεκορυθνυμος to κεκορυθμενος.

693. Perhaps ἀνγ[ο]χοιο was written for αἰγ., but the vestiges do not suit γι particularly well; ἀντι[θ]εοιο (from l. 692) is not to be read.

708. 1. os ρ for οis. The letter between *o* and *s* is indistinct and possibly was deleted; the vestige following *s* is slight but does not suit ρ.

49. HOMER, *ILIAD* XVI.

Hibeh?

3.9 × 2.4 cm.

Third century B.C.

A tiny fragment inscribed with medium-sized upright uncials of the third century B.C., from the cartonnage of a mummy. Its origin was perhaps Hibeh, but that is uncertain. So exiguous a scrap could not be expected to show much variation from the ordinary text, but it keeps up the character of the oldest Homeric papyri by offering one otherwise unrecorded reading. A review of the earlier Ptolemaic evidence and a discussion of the problems to which this gives rise will be found in the introduction to P. Hibeh 19.

.
 ἐξέταμ[ον] πελεκεσσι νηκεσι νηιον ειναι
 485 ως ο προ[σθ] ιππων και διφρου κειτο τανυσθεις
 βεβρυχω[ς] κονιος δεδραγμενος αιματοεσσης
 ως δ οτε [ταυρον] επεφνε λεων αγεληφι μετελθων
 αιθωνα μ[ε]γαθυμον εν ειλιποδεσσι βοεσσιν
 ωλετο τ[ε] στεναχων υπο γαμφηλησι λεοντος

487. ως δ οτε: ἤντε MSS. Cf. e.g. T 386, where Aristarchus read εὔτε, Aristophanes ὥστε.

50. HOMER, *ILIAD* XVIII.

4.1 × 3.1 cm.

Third century.

This small fragment from Σ is part of a leaf from a papyrus book inscribed in not very regular sloping uncials of medium size, which may date from about the middle of the third century. Marks of elision were inserted by the original hand, but such accents and breathings as occur were added subsequently in a lighter-coloured ink. The text coincides so far as it goes with that of Ludwich.

Verso.

.
 395 [η μ εσαωσ οτε μ αλγος αφικετο τηλε πεσο]ντα
 [μητρος εμης ιοτητι κυνωπιδος] ἥ μ' εθέλησε

[κρυψαι χωλον εοντα τοτ αν παθου] ἀλγεα θυμῶι
 [ει μη μ Ευρυνομη τε Θετις θ υπεδε]ξατο κολπωι
 [Ευρυνομη θυγατηρ αφορροου Ω]κεανοιο
 400 [τησι παρ ειναιετες χαλκενον δαι]δαλα πολλα
 [πορπας τε γναμπτας θ ελικας κά]λνκά[s] τε [και ορμους

Recto.

[τ]ογ [δ ημειβετ επειτα Θετις κατα δακρυ χεουσα
 Ἥφαιστ' ἡ ἀ]ρα δη τις οσαι θεαι εισ εν Ολυμπωι
 430 τοσσαδ' [ενι φρεσιν ηισιν ανεσχετο κηδεα λυγρα
 ὅσσ' εμοι εκ [πασεων Κρονιδης Ζευς αλγε εδωκεν
 [εκ] μ[εν μ αλλαων αλιαων ανδρι δαμασσεν
 [Α]ιακ[ιδηι Πηληι και ετλην ανερος ευνην
 [πολ]λα μαλ' [ουκ εθελουσα ο μεν δη γηραι λυγραι

400. *πολλά is the reading of Aristarchus; πάντα Zenod., Aristoph.

51. HOMER, *ILIAD* XXIV.

Height 23.9 cm. First century B.C. Plate 4 (Cols. ii-iii).

Remains of three columns, all much damaged, from a roll containing the last Book of the *Iliad*. This papyrus belongs to the same group as **31** and **44**, and the hand closely resembles that of the latter papyrus; cf. introduction to **44**.

The text is a correct version of the vulgate, of little interest except for the occurrence of critical signs, which have now been found in several papyri, e. g. P. Oxy. 445, 687, P. Tebt. 4, P. Berlin 8440, and P. Brit. Mus. 128. Of these P. Tebt. 4, of the late second century B.C., is the oldest example, the present manuscript, which belongs to the succeeding century, ranking next. It has three instances of the διπλῆ, but none of the other signs occur.

Col. i.

[βασκ ιθι και Πριαμον κοιλ]α[s επι νηας Αχαιων
 [ως αγαγ ως μητ αρ τις] ιδηι μητ αρ [τ]ε [νοησηι
 [των αλλων Δαναων] πριν Πηλειων[α δ ικεσθαι
 [ως εφαι ουδ απιθ]ησε διακτορος Αργε[ιφ]ου[της
 340 [αυτικ επειθ υπο π]οσσιν εδησατο καλ[α] πεδιλα

[αμβροσια χρυσεια τ]α μιν φ[ερο]ν ημεν [εφ] υ[γρ]ην
 [ηδ επ απειρονα γαιαν αμα π]νοιης [ανεμοιο
 [ειλετο δε ραβδον τη τ ανδρων ομμα]τα θελγει

Col. ii. Plate 4.

[των] ε[ι τις σε ιδοιτο θοην δια νυκτα μελαιναν
 > τοσσαδ [ονειατ αγωντα τις αν δη τοι] νο[ο]ς ε[ιη]
 ουτ αυτο[ς] νεος εσσι γερων δε τ[οι] ουτ[ο]ς οπηδει
 [ανδ]ρ απ[α]μυνασθαι οτε τις προτε[ρος] χαλεπηνη
 370 [αλλ εγω ουδεν σε ρεξω κακα και δε κ]εν αλλον
 [σεν απαλεξησαιμι φιλωι δε σε πατρι εισ]κω
 [τον δε ημειβετ επειτα γερων Πριαμος θεοει]δης
 [ουτω πηι ταδε γ εστι φιλον τεκος ως αγορ]ενεις
 [αλλ ετι τις και εμειο θεων υπερεσχεθε χε]ι[ρα]

2 lines lost.

Col. iii. Plate 4.

πεπνυσαι τε νοωι μ[ακαρων] δ εξεσσι τοκων
 τον δ αυτε προσειπε διακτορος Αργειφοντης
 ναι δη ταυτα γε παντα [γερον] κατα μοιραν ειπες
 380 [αλλ] αγε μοι τοδε ειπε κα[ι] ατρεκεως καταλεξον
 ηε πη[ι] εκπεμπεις κειμ[ηλια] πολλα και εσθλα
 ανδρας ες αλλοδαπους ιν[α] περ ταδε τοι σοα μιμνη
 > η ηδη παντες καταλειπ[ετε] Ιλιον ιρην
 δειδιοτες τοιους γαρ ανη[ρ] ωριστος ολωλε
 385 [σ]ος παις ου μεν [γ]αρ τι μα[χης] επεδευετ Αχαιων
 τον δ ημειβετ επειτα γ[ε]ρων Πριαμος θεοειδης
 [τις] δε συ εσσι φεριστε τ[ε]ων δ εξεσσι τοκων
 ως μοι καλα τον οιτ[ον] αποτμου παιδος ενισπες
 τον [δ] αυτε προσειπ[ε] διακτορος Αργειφοντης
 390 πειραι εμ[ειο] γερα[ι]ε κα[ι] ε[ι]ραι Εκτορα διον
 τον μεν [εγ]ω μ[α]λα πο[λλ]α μαχηι ενι κυδιανειρηι
 οφθαλμοισιν [οπωπα και ευτ επι νηυσιν ελασσας
 Αργειους κτεινεσκε δαι[ζων] οξει χαλκωι
 > ημεις δ εσταοτες θαυμα[ζομεν] ου γαρ Αχιλλευσ
 395 εια μαρνασθ[α]ι κεχολω[μενος] Ατρειωνι
 τον γαρ εγω θεραπων [μια δ ηγαγε νηυς ευεργης
 [Μυ]ρμιδωνων δ εξε[ιμι] πατηρ δε μοι εστι Πολυκτωρ
 αφνειος μεν οδ εστι γερ[ων] δε δη ως συ περ ωδε
 εξ δε οι νιες εασιν εγω δε [οι εβδομος] ειμι

400 [τ]ω[ν με]τα παλλομενο[ς κληρωι λαχον ενθαδ επεσθαι
 νυν δ ηλθο]ν πεδιον δ απ[ο νηων ηωθεν γαρ

An unplaced fragment.

. .
]τον[
 . .

367. There is a diplê against this line in Ven. A, with the note *ὅτι οὐ πάντως βρώματα τὰ ὀνείατα . . . καὶ ὅτι ἄγοντα εἶρηκεν, οὐ φέροντα· οὐ γὰρ αὐτὸς ἐβάσταξεν.*

369. *απαμύνασθαι seems to be the reading of the papyrus, with P. Brit. Mus. 114 and Add. MS. 17210, &c.; ἐπαμύνασθαι others.

383. Ven. A similarly has the diplê with the remark *ὅτι θηλυκῶς τὴν Ἰλιον.*

388. It is doubtful whether the papyrus had *ωs or os.

391. A dot in front of this line may be meaningless.

394. A diplê here in Ven. A is accompanied by the note *ὅτι ἀντὶ τοῦ ἐθεώμεθα.* The diplê of Ven. A against the next line does not figure in the papyrus.

398. οδ: so P. Brit. Mus. 114 ΣA¹ and others; *δ γ' A²B, &c.

The small fragment cannot satisfactorily be assigned to l. 388 οιτ[ον].

52. HOMER, ODYSSEY XI.

9.7 × 6.4 cm.

Second or third century.

Fragment from the top of a column containing parts of a few lines from λ, written on the verso of the papyrus in upright rather small uncials, of a round informal type, which may be referred to the second or third century; there are traces of cursive writing on the recto, but practically nothing is legible. No variants from the text of Ludwich occur.

[αλλ αγε μοι του παιδος α]γανου μ[υθον ενισπες
 [η επετ ες πολεμον προ]μο[ς ε]μμ[εναι ηε και ουκι .
 [ειπε δε μοι Πηληος αμν]μ[ον]ος] ει τ[ι πεπυσσαι
 495 [η ετ εχει τιμην πολεσ]ι[ν] μ[ετα] Μυ[ρμιδονεσσιν]
 [η μιν ατιμαζουσιν αν Ελ]λαδ[α τ]ε Φ[θιην τε
 [ουνεκα μιν κατα γηρα]ς εχ[ει] χ[ει]ρας τε ποδας τε
 [ου γαρ εγων επαρωγος] υπ[αν]γας η[ελιοιο
 [τοιος εων οιος ποτ εν]ι Τρ[οιη] ε[ν]ι[ρειη
 500 [πεφρον λαον αριστο]ν αμυνω[ν] Α[ργειοισιν]
 [ει τοιοσδ ελθοιμι μιν]ν[υθα περ [εσ] πα[τ]ερ[ος δω
 [τω κε τεω στυξαιμι με]νος και χ[ει]ρας α[απτους
 [οι κεινον βιωνται εερ]γουσιν τ [α]πο τ[ι]μης
 [ως εφат αυταρ εγω] μιν [α]μειβο[με]νο[ς προσεειπον
 505 [η τοι μεν Πηληος α]μυμονος ο[ν τι] π[ε]πυσμαι
 [αυταρ τοι παιδος γε Νεοπ]τολ[ε]μοιο φιλοιο

[πασαν αληθειην μυ]θη[σο]μα[ι] ω[ς] με κελευεις
 [αυτος γαρ μιν εγω κοιλ]ης [ε]πι γηο[ς] εισης
 [ηγαγον εκ Σκυρου] με[τ] ευκημι]δ[ας] Λχαιους
 510 [ητοι οτ αμφι πολιν Τρο]ιη[ν] φραζοιμεθα βουλας
 [αιει πρωτος εβαζε και] ο[υχ] ημαρτανε μυθων

53. HOMER, *ODYSSEY* XII-XV, XVIII-XXIV.

Leaf about 16.8 x 13 cm. Third or fourth century. Plate 9
 (Foll. 76 verso, 89 verso, 92 verso).

The MS. of which the following extensive remains have survived was a vellum book once containing the entire *Odyssey*. Its original compass is clear from the occurrence in the top left-hand corner of Fol. 79 recto, the first page of a quire, of the number κδ (cf. Fol. 87 recto κε), showing that twenty-three gatherings had already preceded. The gatherings are quaternions and the number of lines on a page ranges from 28 (30 commonly in the earlier remaining portions) to 34. If 29 lines be taken as the average, the resulting total up to Fol. 79 is approximately that of the lines contained in the twenty-one preceding books. There is no foliation of individual leaves, but with the assistance of the quire-mark κδ their number can be deduced as 207. Stichometrical figures are also absent. On the other hand the letter denoting a book not only appears as a title at the beginning and end of the book, but is also usually entered at the top of each right page, enabling the reader to find his place readily. When a book ends on the left page, the letter-number is sometimes added at the top of that also. At the conclusion of the last book the name *Οδυσσειας* accompanies the letter ω; probably this also stood at the beginning of Book i. The sheets are normally so arranged that the recto (flesh-side) and verso (hair-side) lie uppermost alternately, the recto of one leaf thus facing the recto of the next; the arrangement is however sometimes disturbed, e. g. Foll. 6, 73-4, 88. In the bottom sheet of the quire the recto is underneath, and therefore it is uppermost in the top sheet. Each sheet is ruled with a hard point horizontally and vertically in the usual way, the rulings being carried across the entire sheet; the points at which the top and bottom horizontal lines were to intersect the vertical lines were previously pricked off, and the distances of the horizontal lines down the leaves were similarly fixed by prickings placed at about 1.5 cm. inside the outer vertical lines.

The text is written in a slightly sloping medium-sized uncial hand, which though fairly regular is distinguished by no marked accuracy or grace. It is of a type which is commonly associated with the third century, and there seems to be no clear indication, either in the original hand or in that of the corrector who has made a number of insertions, of a date later than about A.D. 300. The codex may then be assigned, if not to the later decades of the third century, to the beginning of the century following, and thus deserves to be ranked

among the earliest examples of vellum books which have descended to us. An ink of a brown colour was used, which is dark enough where applied with a full pen, but became, or with the lapse of time has become, rather light and faint where put on thinly, with the result that in many of the pages an unpleasing patchy effect is produced. Iota adscript is commonly written, though with decreasing uniformity towards the end. Final $\eta\nu$ is once (ϕ 281) in the form of a monogram (cf. e. g. P. Oxy. 842). Of the lexical signs the original scribe is to a large extent responsible for diaereses, and marks of elision, which it may be noted he often introduces into such compounds as e. g. $\mu\epsilon\tau' \epsilon\phi\eta$ (ν 270, &c.); but stops, breathings, accents, marks of quantity, &c., are for the most part subsequent additions by a second hand which has also made a number of emendations—not always very successful—in the text. This corrector generally employed a black ink, so that his additions are easily distinguished; towards the close of Book xxiii, however, and through most of the book following, as well as occasionally elsewhere, his ink is similar to that of the first hand. All three kinds of stops occur, that in the high position being much the most frequent; the other two are, as usual, not used with great discrimination, and at the end of a verse it is sometimes difficult to determine whether a high or medial point was intended. Both rough and smooth breathings, occasionally approximating to a rounded form, are fairly common: they are now and then inserted in compound words, e. g. χ 341 $\alpha\rho\gamma\upsilon\rho\acute{o}\lambda\omicron\nu$, ψ 365 $\pi\rho\omicron\tau\iota\acute{o}\sigma\sigma\epsilon\omicron$. A rough breathing with an initial ρ is noticeable at ϕ 291 and ψ 366. With regard to the accents, which have been profusely supplied, there is a peculiarity in the treatment of oxytone words. As is well known, the early method of accentuating such words was to place a grave accent on one or more of the preceding syllables, and this system is frequently utilized in the present MS. But very often a different plan is followed and the accented syllable is given a grave accent, just as in the modern style, except that the grave is not turned into an acute before a stop. It appears to be a matter of indifference to the accentuator which of these alternative systems he adopts; for example in χ 176 he writes $\nu\phi\eta\lambda\grave{\eta}\nu$ and in 193 $\nu\phi\grave{\eta}\lambda\eta\nu$. Moreover he sometimes combines both systems, accenting the final syllable as well as one or more of the syllables preceding, e. g. χ 136 $\Delta\iota\omicron\tau\rho\grave{\epsilon}\phi\grave{\epsilon}\varsigma$, 148 $\chi\grave{\epsilon}\rho\sigma\grave{\iota}$, 166 $\nu\grave{\eta}\mu\grave{\epsilon}\rho\tau\grave{\epsilon}\varsigma$, ψ 275 $\alpha\theta\eta\rho\grave{\eta}\lambda\omicron\iota\gamma\acute{o}\nu$. Some few parallels for these uses are to be found elsewhere. In the Oxyrhynchus Callimachus (1011, fourth century) oxytone monosyllables commonly have a grave accent, and in Pindar's *Paeans* (P. Oxy. 841, second century) polysyllables are occasionally similarly accented, e. g. IV. 37 $\epsilon\kappa\alpha\tau\acute{o}\nu$; while the mixed system is exemplified in *Paeon* II. 98 $\theta\grave{\alpha}\mu\grave{\alpha}$, and in l. 5 of the Paris Alcman papyrus (P. Paris 71) $\kappa\acute{o}\rho\nu\sigma\tau\grave{\alpha}\nu$. Such phenomena are not to be regarded as 'instances of mistaken accentuation' (P. Oxy. V, p. 14); they are rather sporadic illustrations of a method which has hitherto not been adequately attested. Syllables preceding enclitics receive an accent, as usual, but enclitics do not any more than stops affect a preceding grave accent (cf. e. g. ψ 341 $\chi\alpha\lambda\kappa\acute{o}\nu \tau\epsilon \chi\rho\upsilon\sigma\acute{o}\nu \tau\epsilon \alpha\lambda\iota\varsigma \epsilon\sigma\theta\grave{\eta}\tau\acute{\alpha} \tau\epsilon \delta\acute{o}\nu\tau\epsilon\varsigma$: ν 289 $\mu\epsilon\gamma\acute{\alpha}\lambda\grave{\eta} \tau\epsilon$ is not an exception, since the η need not have had any accent apart from the $\tau\epsilon$); of a retracted accent on a paroxytone word examples are χ 204 $\pi\omicron\lambda\epsilon\acute{\epsilon}\varsigma \tau\epsilon$ and ψ 179 $[\epsilon\nu]\theta\acute{\alpha} \omicron\iota$, for which cf. P. Oxy. 841, &c. In diphthongs a circumflex generally covers both vowels, but with acute and grave accents there is no consistency; indeed the accentuation generally is carelessly done, and it is not seldom a matter of doubt, not merely which vowel, but which syllable was intended

to be accented; e. g. in ν 345 the grave accent on $\epsilon\sigma\tau\iota$ is placed between σ and τ , and it is not clear whether $\epsilon\sigma\tau\iota$ or $\epsilon\sigma\tau\grave{\iota}$ should be written. In several places a wrong accent has been given and then replaced by another, e. g. χ 466 $\pi\epsilon\rho\acute{\iota}\beta\acute{\alpha}\lambda\lambda\epsilon$, ψ 18 $\tau\omicron\iota\acute{\omicron}\nu\delta\epsilon$, ω 124 $\acute{\epsilon}\tau\upsilon\chi\theta\eta$; in others the error has not been rectified, e. g. χ 425 $\tau\iota\omicron\upsilon\sigma\alpha\iota$, 492 $\phi\iota\lambda\grave{\eta}$, ψ 240 $\pi\acute{\eta}\chi\epsilon\epsilon$ $\lambda\epsilon\upsilon\kappa\acute{\omega}\iota$, ω 278 $\epsilon\iota\delta\upsilon\acute{\iota}\alpha\varsigma$; mistaken breathings such as ψ 70 $\delta\acute{\omicron}\delta\acute{\omicron}\nu\tau\omega\nu$, 308 $\acute{\epsilon}\lambda\epsilon\gamma'$ are rarer.

Eleven books are represented, but the remains of the twelfth, fifteenth, eighteenth, and nineteenth are extremely slight. Books xiii-xiv and xx-xxiv are in much better condition, and in the last three and a half books the lines are continuous, though a large hole in the centre of each leaf unfortunately causes serious lacunae. This codex is thus a valuable addition to the evidence for the *Odyssey*, and it exhibits a decidedly interesting text. This, as with so many of the papyri, does not fall into line with any other extant MS. or group of MSS. A good example of its 'mixed' character is seen at ψ 77, where it agrees with the Monacensis and Eustathius against the majority of the witnesses in reading $\epsilon\acute{\iota}\alpha$ $\epsilon\acute{\iota}\pi\epsilon\acute{\iota}\nu$, but on the other hand sides with the majority against Mon. Eustath. in having $\pi\omicron\lambda\upsilon\kappa\epsilon\rho\delta\acute{\iota}\eta\sigma\iota$; cf. ψ 264. Agreements with the Monacensis are not infrequent; for some notable instances see ν 199, 302, ϕ 219-20, ψ 122, 175, 359, ω 387, in five of which Eustathius is on the same side. There are two remarkable coincidences with Cod. Ven. ix. 4 against all other testimony, χ 447 and ω 408; cf. ξ 381, ϕ 219-20, ω 480. In addition to the agreements with Eustathius already mentioned, ϕ 414 and ω 390 deserve remark; but they are counter-balanced by numerous divergences. Other contributions of more or less interest occur at ν 435, ξ 328, ψ 162, 233, 361, ω 11, 20, 137, 180 (a reading inferred by Buttmann from the scholia), 321, 401, 496. Variants peculiar to this codex are found at ν 91, ξ 214, ϕ 126, 289, χ 279, 311, ψ 25, 151, 162, 188 (a variant coinciding with a conjecture of Grashof), 210, 332-3, ω 85, 173, 209, 240, 286, 380, 382, 385, 417.

The separation of the decayed leaves was a matter of some difficulty, and a number of small fragments have adhered to them tightly and could not be removed without damage. Most of these fragments have been identified and copied in their proper place, and no doubt a further expenditure of time and patience would result in the identification of others, though the positive gain would probably not be serious. There also remain two or three small coagulated lumps which defy treatment.

Fol. 1 verso. (First quaternion, of which the first two leaves are lost.)

μ 275 $[\epsilon\nu\theta\alpha\ \gamma\alpha\rho\ \alpha\iota\nu\omicron\tau\alpha\tau\omicron\nu\ \kappa\alpha\kappa\omicron\nu\ \epsilon\mu\mu\epsilon\nu\alpha\iota\ \alpha\mu\mu\iota\nu\ \epsilon\phi\alpha]\sigma\kappa\omicron\nu$
 $[\alpha\lambda\lambda\alpha\ \pi\alpha\rho\ \epsilon\acute{\xi}\ \tau\eta\nu\ \nu\eta\sigma\omicron\nu\ \epsilon\lambda\alpha\nu\nu\epsilon\tau\epsilon\ \nu\eta\alpha\ \mu\epsilon\lambda\alpha\iota\nu\alpha]\nu$

Fol. 2 verso.

η $\nu[\omicron]\tau[\omicron]\nu$ η $[\text{Ze}\phi\upsilon\rho\omicron\iota\omicron\ \delta\upsilon\sigma\alpha\epsilon\omicron\varsigma\ \omicron\iota\ \tau\epsilon\ \mu\alpha\lambda\iota\sigma\tau\alpha$
 290 $\nu\eta\alpha.\ \delta\iota\alpha\r\rho\rho\alpha\iota\omicron\upsilon[\sigma\iota\ \theta\grave{\epsilon}]\omega\nu\ \alpha\epsilon\kappa\eta\tau\iota\ \alpha\nu\alpha\kappa\tau\omega\nu$
 $\alpha\lambda\lambda\ \eta\tau\omicron\iota\ \nu\upsilon\nu\ \mu\epsilon\nu\ \pi\acute{\epsilon}\iota\theta\omega\mu\epsilon\theta\alpha\ \nu\upsilon\kappa\tau\iota\ \mu\epsilon\lambda\alpha\iota\nu\eta\iota$
 $\delta\acute{\omicron}\rho\pi\omicron\nu\ \theta' \omicron\pi\lambda\iota\sigma\acute{\omicron}\mu\epsilon\sigma\theta\alpha\ \theta\omicron\eta\iota\ \pi\alpha\rho\ \nu\eta\iota\ \mu\epsilon\nu\omicron\nu\epsilon\tau\epsilon\varsigma$

ἦωθεν δ' ἀναβα[ντες ἐνησομεν εὐρεὶ ποντῶι
 ὡς ἐφατ' Εὐρυλοχὸς ἐπὶ δ' ἡνεον ἄλλοι ἐταῖροι
 295 καὶ τότε δὴ [γινώσκον ὁ δὴ κακὰ μῆδετο δαιμον
 κα[ι] μιν [φώνησας ἐπεὰ πτεροεντα προσηυδῶν

Fol. 2 recto.

[ἐνθα δ' ἔσαν Νυμφῶν καλοὶ χοροὶ ἡδὲ] θ[ο]ωκοὶ
 [καὶ τοτ' ἐγὼν ἀγορῇ θεμ]ξ[νος] μετὰ πασιν εἶπον
 320 [ὦ φίλοι ἐν γὰρ νῆι θοῇ βρ]ῶσις τε πόσις τε
 [ἐστὶν τῶν δὲ βοῶν ἀπεχωμ]εθα· μὴ τι πάθωμεν·
 [δείου γὰρ θεοῦ αἰδεῖ βοῆς καὶ ἰφ]ι[α] μῆλα
 [Ἡελίου ὅς παντ' ἐφοραὶ καὶ παντ' ἐπ]ακούει·
 [ὡς ἐφαμὴν τοῖσιν δ' ἐπεπειθετο θυμ]ο]ς ἀγῆνωρ·
 325 [μῆνα δὲ παντ' ἀλληκτὸς ἀῆ Νότος οὐδὲ] τίς [ἀλ]λ[ο]ς
 [γινετ' ἐπεὶ ἀνέμων εἰ μὴ Εὐρὸς τε Νό]τ[ος] τε
 3 lines lost.
 330 [καὶ δὴ ἀγρὴν ἐφέπεσκον ἀλητεῦντες ἀναγκή]ι

Fol. 3 recto.

αἴψα κεν Ἡ[ελί]ω Ὑπερίονι πῖονα νῆον
 τένջομεν ἐν δὲ κέ θε[ι]μεν ἀγαλματα πολλὰ καὶ ἐσθλὰ
 εἰ δὲ χολωσάμενος τί β[ο]ῶν ὀρθοκραιρῶν
 νῆ ἐβελῆι ολέσθαι [ἐπὶ δ' ἐσπῶνται θεοὶ ἄλλοι
 350 βούλομ' ἀπαξ [πρὸς κύμα χανὼν ἀπο θυμὸν ὀλεῖσθαι
 ἡ δὴθα στρέ]υγεσθαι ἐὼν ἐν νησῶι ἐρημῇ
 ὡς ἐφατ' Εὐρυλοχὸς ἐπὶ δ' ἡνεον ἄλλοι ἐταῖροι
 ἀντίκα δ' [Ἡελίοιο βοῶν ἐλασαντες ἀριστοὺς
 ἐ]γ[γύ]θεν [οὐ γὰρ τῆλε νεὸς κυανοπρωροῖο
 3 lines lost.
 οὐ γὰρ ἐχὼν κρι λευκὸν εὐσσελμου ἐπὶ νηὸς

Fol. 3 verso.

375 [Λαμπετὴ ταυνπεπλο]ς [ὁ ο]ἰ βοας ἔκταν ἐταῖροι
 [ἀντίκα δ' ἀθανάτοισι με]τ' ἠΐδα χωόμενος κῆρ·
 [Ζεὺ πατέρ ἡδ' ἄλλοι μακαρε]ς θεοὶ αἰὲν εόντες
 [τίσαι δὴ ἐταροὺς Λαερτιάδῳ Ὀδ]υσῆος·
 [οἱ μὲν βουὸς ἐκτεῖναν ὑπερβίον ἡσὶ]ν ἐγῶγε
 380 [χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερ]όεντα·

[ηδ οποι αψ επι γαιαν απ ουρανοθεν προ]τραποιμην
[ει δε μοι ου τισουσι βοων επιεικε αμοιβ]ην
.

Fol. 4 verso.

.
[ημεις δ α]ψ αναβαντες ενηκαμεν ευρει ποντωι
ιστον στησαμ[ενοι ανα θ ιστια λευκ ερυσαντες
αλλ' οτε δη την νήσον ε[λειπομεν ουδε τις αλλη
φαίνετο γαιάων. αλλ ουρ[ανος ηδε θαλασσα
405 δη τότε κυανέ]ην νεφέλην εστησε Κρονιων
νηδς υπερ γ[λαφυρης ηχλυσε δε ποντος υπ αυτης
η δ' έθει ου μ[αλα πολλον επι χρονον αιψα γαρ ηλθε
κεκληγώ]ς Ζεφυρος μεγαληι συν λαιλαπι θυων
ϊστ[ου] δε [προτονοους ερρηξ ανεμοιο θυελλα
410 αμφο[τερους ιστος δ οπισω πεσεν οπλα τε παντα
2 lines lost.
π[αντ αμυδισ κεφαλης ο δ αρ αρνευτηρι εοικως
κ[αππεσ απ ικριοφιν λιπε δ οστέα θυμος αγηνωρ
415 Ζ[ευσ δ αμυδισ βροντησε και εμβαλε νηι κεραυνον
1 line lost.
ε]ν δε θεειου πλητο πεσον δ εκ νηος εταιροι
οι [δε κορωνηισιν ικελοι περι νηα μελαιναν

Fol. 4 recto.

.
430 [ηλθον επι Σκυλλης σκοπελον] δεινην τε Χαρυβδιν
[η μεν ανερροιβδησε θα]λασσης αλμυρδν υδωρ
[αυταρ εγω ποτι μακρ]ον ερινεον νηοσ αερθεις
[τωι προσφυσ εχομην ως νυκ]τερις ουδε πηι ειχον
[ουτε στηριξαι ποσιν εμπεδον ο]υδ' επιβήναι
435 [ριζαι γαρ εκας ειχον απηωροι δ εσ]αν όζοι
[μακροι τε μεγαλοι τε κατεσκιαον δε] Χάρ[ο]νβδιν
[νωλεμεως δ εχομην οφρ εξεμέ]σειεν [ο]πίσσω
438 [ιστον και τροπιν αυτισ εελδομενωι δε μο]ι ηλ[θον]
2 lines lost.
442 [ηκα δ εγω καθυπερθε ποδας και χειρε φερεσθ]αι
[μεσσωι δ ενδουπησα παρ εξ περιμηκεα δ]ούρα
[εζομενος δ επι τοισι διηρεσα χερσιν εμησι]
445 [Σκυλλην δ ουκετ εασε πατηρ ανδρων τε θεων] τε
1 line lost.
[ενθεν δ εννημαρ φερομην δεκατη δε με] νυκτι

Fol. 5 recto.

ν ι ὡς ἐφαθ' οἱ δ' ἀρα [παντες] ἀκη[ν] ἐγενοντο σιωπῇ
 κληθμῶι δ' ἐσχοντο κ[α]τα μέγαρον σκιοειντα
 τον δ' αὐτ' Ἀλκίνοος ἀπα[μειβετο] φωνήσεν τε
 ὦ Οδυσσεύ ἐπὶ εἶ[κευ] ἐμὸν ποτὶ χαλκοβατες δῶ
 5 ὑπερεφές· τῷ [σ] οὐ τι παλιμπλαγχθεντα γ οἶω
 ἀψ' ἀπονο[στησειν] εἰ καὶ μάλα πολλὰ πεπονθας
 ὕμεων δ' [ἀνδρὶ] ἐκαστῷ ἐφιεμένος ταδὲ εἰρω
 οσσοὶ ἐν[ι] μεγάροισι γερουσιον αἰθοπα οἶνον
 [αἰ]εὶ π[ι]νέτ' ἐμοισιν ἀκουάζεσθε δ' αἰοῖδον

1 line lost.

κ[ε]ῖται καὶ χρυσὸς πολυδαίδαλος ἀλλὰ τε πάντα
 δῶ[ρ] οσα Φαιήκων βουλήφοροι ἐνθαδ' ἐνεῖκον
 ἀλλ' [ἀγε] οἱ δώμεν τριποδὰ μέγαν ἡδὲ λεβητὰ
 αἰδρακάς ἡμεῖς δ' αὐτὲ ἀγειρομένοι κατὰ δῆμον
 15 τίσομεθ' ἀργαλέον γὰρ ἐνὰ προῖκος χάρισσασθαι
 ὥς ἐφάτ' Ἀλκίνοος τοῖσιν δ' ἐπιηνδανέ μῦθος
 οἱ μ[ε]ν κακκεῖοντες ἐβαν οἶκον δὲ ἐκαστος

Fol. 5 verso.

[Δημοδοκὸς] λαοῖσι τετιμένος αὐ[τὰρ] [Ὀδυσσεύς]
 [πολλὰ] πρὸς ἡελίῳ·ν κεφ[αλήν] τρ[ε]πε παμφανώοντα
 30 [δύναι] ἐπειγομένος· δὴ γὰρ μιν εἰναι νέεσθαι
 [ὥς] δ' ὅτ' ἀνὴρ δορποῖο· λιλαίεται· ὦι τε πανῆμαρ
 [νείον] ἀν' ἐλκῆτον βοέ οἶνοπε π[η]κτον ἄροτρον·
 [ἀσπασίως] δ' ἀρα τῷ κατέδυν φαός· ἡελίοιο
 [δορπον] ἐποιχεσθαι βλαβεται δὲ τε γ[ό]νονατ' ἴόντι·
 35 [ὥς] Ὀδυσσῆι ἀσπαστον ἐδύν φαός· ἡελίοιο·
 [αἰψά] δὲ Φαιήκεσσι φιληρετμοῖσι μ[ε]τ' ἥνδα·
 [Ἀλκίνοω] δὲ μάλιστα πιφανσκομένος· φάτο μ[ν]θον

1 line lost.

[πέμπετε] μὲ σπείσαντες ἀπημονα χαιρετε δ' αὐτοὶ
 40 [ἡδὴ] γὰρ τετελεσται ἂ μοι φίλος ἠθέλε' θυμός·
 [πομπή] καὶ φίλα δῶρα τὰ μοι θεοὶ Οὐρανίω·νες
 2 lines lost.
 [ὑμεῖς] δ' αὐθι μένοντες ἐνφραῖνοιτε γυναῖ·κες
 45 [κοιρανίδας] καὶ τέκνα θεοὶ δ' ἀρετὴν ὀπάσεια·ν

Fol. 6 recto.

55 [ἐσπείσ]α[ν] μακαρεσσὶ τοὶ οὐρανὸν εὐρύν ἐχουσιν
 α[ν]τ[ο]θ[ε]ν ἐξ ἐδρεων ἀνα δ' ἰστατο δῖος Ὀδυσσεύς

Ἀρήτῃ δ' ἐν χερσὶ τίθει δέπας ἀμφικυπελλόν
 καὶ μιν φωνήσας ἐπεὰ πτεροεντὰ προσηύδα
 χαῖρέ μοι ὦ βασίλεια διαμύπερες εἰς ὃ κε γῆρας
 60 ἔλθῃ καὶ θάνατος ταῖς ἐπ' ἀνθρώποισι πέλονται
 ἀντάρ ἐγὼ νέομαι σὺ δὲ τέρπεο τῶιδ' ἐνὶ οἰκῷ
 παῖσι τε καὶ λῆσιν καὶ Ἀλκινόῳ βασιλῇ
 ὥς εἰπων [ὑπερ οὐδὸν ἐβήσετο διὸς Ὀδυσσεύς
 τῶι] δ' ἀρα [κήρυκα προίει μένος Ἀλκινόοιο
 65 [ἡγ]είσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 1 line lost.

τῇν μὲν φάρος ἔχουσιν εὐπλυνες ἡδὲ χιτῶνα
 τῇν [δ' ἑτέραν] χιτῶνα πυκνὴν ἀμ' ὅπασσε κομίζειν
 ἡ δ' [ἀλλή] σιτον τε φέρει καὶ οἶνον ἐρυθρόν
 70 ἀντάρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θαλάσσαν
 αἴψα ταῖς ἐν νηὶ γλαφυρῇ πομπῆς ἀγανοὶ
 δεξιόμενοι κατέθειντο ποσὶν καὶ βρῶσιν ἀπασαν
 καδ' [δ' ἄρ' Ὀδυσσῆι] στορέσαν ῥῆγος τε λίνον τε

Fol. 6 verso.

[ὑψος] αἰερόμενοι ῥιμῶν πρησσοῦσι] κ[ελευθὸν
 [ὥς ἀρα τῆς] πρυμνῆς μὲν αἰερεῖτο κύμα δ' ὀπί[σθ]εν
 85 [πορφύρεον] μέγα θ[ύ]νι πολυφλόισβοιο θαλάσσης
 [ἡ δὲ] μαλ' ἀσφαλεῶς θέεν ἐμπεδόν· οὐδὲ κεν ἴρηξ
 [κίρκος] ὁμαρτήσκειν· ἐλαφροτάτος πετεηνῶν
 [ὥς ἡ] ῥιμῶν θεούσα θαλάσσης] κύματ' ἔταμνε
 [ἀνδρά] φέρουσα θεοῖς ἐναλιγχεῖα] μῆδ' ἔχοντα
 90 [ὅς] πρὶν μὲν μαλα πολλὰ παθ' ἀλ[γ]έα οὐ κατὰ θυμόν
 [ἀνδρῶν] τε πτολέμους ἀλεγείνα τε] κύματ' ἐπείρ[υ]ν
 [δὴ] τότε γ' ἀτρεμὰς εὐδὲ λελασμένο]ς ὅσσ' ἐπ[ε]πονθεῖ·
 [εὐτ' ἀστὴρ] ὑπερῆχε φανταστος ὅς τε μ[αλ]ίστα]
 1 line lost.

95 [τήμος] δὴ νῆσῳ προσεπύλνατο ποντοπόρο]ς νῆυσ·
 [Φορκυνός] δὲ τις ἐστὶ λίμνη ἀλιόιο γεροντο]ς
 [ἐν] δὴμῳ Ἰθάκης δύο δὲ προβλήτες ἐν αὐτῷ
 [ἀκταὶ] ἀπορρώγες λίμενος ποτιπεπτηνία]·
 [αἱ] τ' ἀνέμων σκεποῶσι δυσάων μέγα κύμα
 100 [ἐκ]τοθεν ἐντοσθεν δὲ τ' ἀνὲν δεσμοῖο μ[εν]ούσιν
 [νῆες] εὐσσελμοὶ ὅτ' ἀν' ὁρμῶν μετρον ἰκ[ω]νται·

Fol. 7 recto. (Second quaternion.)

110 [αἱ] μὲν πρὸς Β[ο]ρρ[ε]ῖα καταιβάται ἀνθρώποισιν
 [αἱ] δ' αὖ πρὸς Νότον εἰσι θ[εω]τεραι οὐδὲ τι κεινῇ

- ἀνδρες ἐσέρχονται ἀλλ [ἀθανάτων ὁδὸς ἐστὶν
 ἐνθ' οἱ γ' εἰσέλασαν πρὶν εἰδοτες ἡ μὲν ἐπεῖτα
 ἡπείρω ἐπεκέλεσεν· ὅσο[ν τ' ἐπὶ ἡμισυ πάσης
 115 σπερχομένη· τοίων γὰρ [ἐπείγετο χερσ' ἐρετῶν
 οἱ δ' ἐκ νηὸς βάντες εὐζύγου ἡπείρου δὲ
 πρῶτον Ὀδυσσῆα γλαφύρης ἐκ νηὸς αἶραν
 αὐτῷ συν τε λινῷ [καὶ ῥηγὶ σιγαλοεντὶ
 καδ' δ' ἀρ' ἐπὶ ψαμ[αθῷ ἐθεσαν δεδμημένον ὑπνῷ
 120 [ἐκ] δὲ κτήματ' αἶψαν αἱ οἱ Φαιῆκες ἀγανοὶ
 ὠπ[ασαν] οἰκ[αδ] ἰόντι διὰ μεγαθυμὸν Ἀθηνήν
 1 line lost.
 ἐκ[τος] ὁδοῦ μὴ πῶ τις ὀδιτῶν ἀνθρώπων
 πρὶν Ὀδυσσῆα ἐγρεσθαι ἐπελθὼν δηλησάιτο
 125 αὐτοὶ δ' αὐτ' οἶκον δὲ πάλιν κίον οὐ δ' ἐνοσιχθῶν
 1 line lost.
 πρῶτον ἐπηπείλησε Δίος δ' ἐξείρετο βουλὴν
 Ζεῦ πατέρ ουκετ' ἐγώ γε μετ' ἀθανάτοισι θεοῖσι
 τιμ[ῆ]εις ἐσομαι ὅτε μὲ βροτοὶ οὐ τι τιούσι

Fol. 7 verso.

- [τόν δ' ἀπαμειβομένος] προσεφῆ νεφέληγε[ρετα Ζεὺς
 140 [ὦ ποποὶ ἐνοσιγᾶν εὐρ]υσθενὲς οἶον εἶπες
 [οὐ τι σ' ἀτιμάζουσι θεοὶ] χαλεπὸν δὲ κεν εἴη
 [πρεσβυτάτον καὶ ἀριστὸν ἀτιμήσιν ἴαλλιν·
 [ἀνδρῶν δ' εἰ περ τις σέ] βίη καὶ καρτεῖ ἔϊκων
 [οὐ τι τιεῖ σοὶ δ' ἐστὶ καὶ] ἐξοπίσω τίσις αἰεὶ
 145 [ἐρξὼν ὅπως ἐθέλεις καὶ] τοὶ φίλον ἐπλετο θυμῷ·
 [τόν δ' ἡμειβετ' ἐπεῖτα Ποσει]δάων ἐνοσιχθῶν·
 [αἰψὰ κ' ἐγὼν ἐρξάμην κελαί]νεφες ὥς ἀγορευεῖς·
 [ἀλλὰ σὸν αἰεὶ θυμὸν ὀπιζομαι] ἡδ' ἀλεεῖν
 [νῦν δ' αὖ Φαιῶν ἐθέλω περικαλ]λέ[α νῆα
 1 line lost.
 151 [ραῖσαι ἰν' ἡδὴ σχῶνται ἀπολλήξωσι δὲ πομπ]ῆς
 [ἀνθρώπων μέγα δὲ σφὶν ὁρὸς πολεὶ ἀμφικαλ]υψεί
 [τόν δ' ἀπαμειβομένος προσεφῆ νεφέληγερετα Ζε]ῦς·
 1 line lost.
 155 [ὅπποτε κεν δὴ πάντες ἐλαυνόμενῃ προιδ]ῶνται
 1 line lost.
 [νῆι θοῇ ἱκέλον ἵνα θαυμάζωσιν ἀπαντ]ῆς

Fol. 8 verso.

- [ὠδὲ] δὲ τίς ἐ[ἰ]πεσκέ]ν [ιδῶν ἐς πλησίον ἄλλον

- [ω]μοι· τις δη νηα θοην [επεδ]ησ ενι ποιντωι
οικαδ' ελαυνομενην· κ[αι δη προ]φαινετο πασα
170 ως αρα τις είπεσκε· τα δ' ο[υκ ι]σαν ως ετετυκτο
τοισιν δ' Αλκινοος αγορη[σατο και με]τεειπεν
ω ποποι· η μαλα δη με παλ[αι]φατα θεσφαθ ικανει
πατρος εμου· ος εφασκε Ποσξ[ι]δαων αγασεισθαι
ημιν· ουνεκα πομποι απημ[ονες ει]μεν απαντων
175 φη ποτε Φαιηκων ανδ[ρων πε]ρικαλλεα νηα
ε[κ] πομπης αν[ι]ο[υ]σα[ν] εν ηεροειδει ποιντωι
[ρ]αισε[μ]εναι· μεγα δ' [ημιν ο]ρος πολει αμφικαλυψειν
[ω]ς [αγορε]ν ο γερων [ταδε δη νυν παντα τελειται
α]λλ αγεθ ως αν εγων ειπω πειθωμεθα παντες
180 πο[μ]πης μεν πανσασθε βροτων οτε κεν τις ικηται
ημ[ε]τερον προτι αστυ Ποσειδαωνι δε ταυρους
δω[δε]κα κεκριμενους ιερευσομεν αι κ ελεσησι
μ[η]δ ημιν περιμηκες ορος πολει αμφικαλυψει
ως [ε]φαθ οι δ εδδεισαν ετοιμασσαντο δε ταυρους
185 ως [οι μεν ρ ευ]χοντο Ποσειδαωνι ανακτι
δημ[ου Φαιηκων η]γητορες ηδε μεδοντες

Fol. 8 recto.

- · · · ·
[πε]τραι τ ηλιβατοι και δενδρεα τη]λεθ[ω]ντα
[στη δ αρ αναι]ξας και ρ ει[σ]ιδε πατριδα γαιαν
[ωιμω]ξεν τ αρ επειτα και ω πεπλήγετο μηρῶ
[χερσι κατα]πρηνεσσ ο]λοφυρόμενος δε προσήυδα
200 [ωμοι εγω τε]ων αυτ[ε] βροτῶν ες γαιαν ἱκάνω
[η ρ οι γ υβρι]σται τε κ[α]ι άγριοι ουδε δίκαιοι
[ηε φιλο]ξεινοι και [σφιν νόος ἐ]στι θεουδής·
[πη δη χρη]ματα π[ο]λλα φέρω τάδε· πη δε και αυτος
[πλαζο]μαι αιθ οφελον] μείναι παρα Φαιήκεσσιν
205 [αντου εγω δε κεν α]λλον υ]περμενέων βασιλήων
[εξικομ]ην ος κεν με φιλει] και έπεμπ[ε νέε]σθα[ι
[νυν δ ουτ αρ πη] θεσθαι επ[ί]σταμα[ι ουδε μεν αυτου
[καλλειψω μη πω]ς μοι ελω]ρ α[λλοισι γε]νητ[αι
[ω ποποι ουκ αρα παντα νο]ημονες ουδε δικ[αιοι
210 [ησαν Φαιηκων η]γητορες ηδε μεδοντε]ς
[οι μ εις α]λλην γαιαν απηγαγον η τε μ εφ[αν]το
I line lost.
[Ζε]υς σφεας τισαιτο ικετησιος ος τε και αλλο]υς
[ανθρω]πους εφοραι και τιννται ος τις αμ[αρτη]·
215 [αλλ αγε δη τα χρη]ματ αριθμησω και ιδω]μαι·

Fol. 9 recto.

225 [ποσσι δ υπο λιπαρο]ισι [πεδιλ εχε χειρι δ ακουτα
 [τ]ην δ Οδυσευ[s] γηθησεν [ιδων και εναντιος ηλθε
 και μιν φωνήσας έπεα [πτεροεντα προσηνδα
 ὦ φίλ' επει σε πρώτα κεχ[ανω τωιδ ενι χωρωι
 χαίρε τε και μη μοι [τι κακωι νοωι αντιβολησαις
 230 αλλα σάω μεν ταῦτα [σαω δ εμε σοι γαρ εγωγε
 εύχομαι ὥς τε θεῶι και σευ φ[ιλα γουναθ ικανω
 καί μοι τοῦτ' αγόρευσον ετήτ[υμον οφρ εν ειδω
 τις γη· τις δήμος· τινέ[s ανερες εγγεγαασιν
 η πουν τις νήσων ευεί[ελος ηε τις ακτη
 235 [κ]εῖθ' ἄλι κεκλιμένη [εριβωλακος ηπειροιο
 [τ]ον [δ αυτε] προσεείπ[ε θεα γλαυκωπις Αθηνη
 [νηπιος εις] ὦ ξείν [η τηλοθεν ειληλουθας
 ει δι[η τηνδε] τε γαῖα[ν ανειρεαι ουδε τι λιην
 οὔ[τω νων]υ[μός εστιν ισασι δε μιν μαλα πολλοι
 240 ημ[εν οσοι ναιουσι προς ηω τ ηελιον τε
 ηδ οσσοι μετοπισθε ποτι ζοφον ηεροεντα
 ητ[οι μεν τρήχεια και ουχ ιπηλατος εστιν
 ου δι[ε λιην λυπρη αταρ ουδ ευρεια τετυκται
 εν μ[εν γαρ οι σιτος αθεσφατος εν δε τε οινος

Fol. 9 verso.

[ου δ ο γ αληθεα ειπε πα]λιν δ [ο γε λαζετο μυθον
 255 [αιεν ενι στηθεσσι νοο]ν πολυκερ[δ]εα νωμω[ν
 [πυνθανομην Ιθακ]ης τε και εν Κρήτι ευρέη[ι
 [τηλου υπερ ποντου ν]υν δ' ειλήλουθα και αὔτος
 [χρημασι συν τοισδεσσι λι]πων δ' έτι παῖσι τοσαῦτα
 [φευγω επει φιλον υι]α [κ]ατέκτανον Ἰδομενῆος
 260 [Ορσιλοχον ποδας] ωκυν ὅς εν Κρήτι ευρέηι
 [ανερας αλφησ]τας νίκα ταχεέσσι πόδεσσιν
 [ουνεκα με στερεσαι τ]ης ληΐδος ήθελε πάσης
 [Τρωιαδος της εινεκ ε]γω πάθον άλγεα θυμῶι
 [ανδρων τε πολεμους αλ]εγεινα τε κυματα πεί[ρων]
 265 [ουνεκ αρ ουχ ωι πατρι χ]αριζόμεν[ος θερά]πευ[ον
 [δημωι ενι Τρωων αλλ] αλλων ηρχον εταιρων
 [τον μεν εγω κατιοντα βα]λον χα[λκηρει δο]ῦρι
 [αγροθεν εγγυς οδοιο λοχησαμενος συν ετα]ίρω·
 [νυξ δε μαλα δυοφερη κατεχ ουρανον ουδε τις ημέας
 270 [ανθρωπων ενωσησε λαθον δε ε θυμον απουρ]ας

1 line lost.

- 272 [αυτικ εγων επι νηα κιων Φοινικας αγανου]ς
 [ελλισαμην και σφιν μενοεικεα ληιδα δ]ῶκα
 [τους μ εκελευσα Πυλον δε καταστησαι και ε]φέσσαι

Fol. 10 verso.

- [οι δε χρη]ματ' ε[μα] γλαφ[υρης εκ νηος ελοντες
 [κ]ατθεσαν· ένθα περ αυτο[ς επι ψαμαθοισιν εκειμην
 285 [ο]ι δ' ες Σιδονίην ευναιομε[νην αναβαντες
 ωιχοντ'· αυταρ εγω λιπόμ[ην ακαχημενος ητορ
 ως φάτ[ο] μείδησεν [δ]ε [θεα γλαυκωπις Αθηνη
 χειρι τε μιν κατέρ[εξε δεμας δ ηικτο γυναικι
 καλη τε μεγάλη τε και αγγ[αα εργ ειδυιη
 290 και μιν φωνησας έπεα πτερ[οεντα προσηνυδα
 κερδαλέος κ' είη και επίκ[λοπος ος σε παρελθοι
 εν πάντεσσι δόλοισι και ει θεος αντιασειε
 [σ]χέτλιε ποικιλομήτα [δολων ατ ουκ αρ εμελλες
 [ο]υδ' ε[ν ση] περ εών γα[ιηι ληξειν απαταων
 295 [μυθων τε κ]λοπίω[ν οι τοι πεδοθεν φιλοι εισιν
 αλλ[α αγε μη]κετι ταῦ[τα λεγωμεθα ειδοτες αμφώ
 κερδε επει] συ [μ]εν [εσσι βροτων οχ αριστος απαντων
 βου[ληι και μυθο]ισι[ν εγω δ εν πασι θεοισι
 μη[τι τε κλεομ]αι [και κερδεσιν ουδε συγ εγνωσ
 300 Παλ[λαδ Αθηναιην κουρην Διος η τε τοι αιει
 εν π[αντεσσι πονοισι παρισταμαι ηδε φυλασσω
 και δε [σε Φαιηκεσσι φιλον παντεσσιν εθηκα

Fol. 10 recto.

- [την δ απαμειβομενος] προσεφη πολ[υμητις Οδυσσευς
 [αργαλεον σε θεα γνω]ν[αι βροτῶι αντιάσαντι
 [και μαλ επισταμεν]ωι· σε γαρ αυτην παντι εῖσκ[εις
 [τουτο δ εγων ευ οιδ] ότι μοι πάρος ηπίη ἦσθα
 315 [ειος ενι Τροιη πολεμιζο]μεν ὑῖες Αχαιῶν
 [αυταρ επει Πριαμοιο πολι]ν διεπέρσαμεν αἶπην
 [βημεν δ εν νη]εσσι θεος δ εκέδασσεν Αχαιῶνς
 [ου σεγ επειτα ιδ]ον κούρη Διὸς ουδ' ενόησα
 [νηος εμης επιβασα]ν ὅπως τί μοι ἀλ[[λ]]ος ἀλάκοις
 320 [αλλ αιει φρεσιν η]ισιν έχων δεδαῖγμενον ἦτορ
 [ηλωμην ειως με θεο]ι κακότητος ελυσαν
 [πριν γ οτε Φαιηκων α]νδρῶν εν [πιονι δ]ήμ[ωι
 [θαρσυννας τ επεεσσι και ε]ς πόλιν [ηγαγες αυτη
 [νυν δε σε προς πατρος γου]ναζομ[αι ου γαρ οί]ω

325 [ηκειν εις Ιθακην ευδειελο]ν αλ[λα] τιν [αλλην
 [γαιαν αναστρεφομαι σε δε]ε κ[ερτομεουσαν] οὔω
 [ταυτ αγορευεμεναι ιν εμα]ς φ[ρενας ηπερο]πένυης
 [ειπε μοι ει ετεον γε φιλην ες πατριδ ικα]νω·
 [τον δ ημειβετ επειτα θεα γλαυκωπισ Αθη]νη

Fol. II recto.

[φθινουσιν] νυκτε[ς τε και ηματα δακρυ χεουση
 339 [ανταρ εγω] το μεν ου [ποτ απιστεον αλλ ενι θυμωι
 [χω]ομενος οτι οι υιον φιλον εξαλαωσας
 340 [η]δε ο νοστήσεις ολέσας [απο παντας εταιρους
 [α]λλα τοι ουκ εθέλησα Ποσιδ[αωνι μαχεσθαι
 [πα]τροκ[α]σιγνήτωι· ὅς τοι [κοτον ενθετο θυμωι
 χωόμενος· ὅτι οι υἱον φιλον εξαλαωσας
 αλλ αγε τοι δείξω Ἰθακης [εδος οφρα πεποιθης
 345 Φόρκυνος μεν ὁδ' ἔστι λιμη]ν αλιοιο γεροντος
 346 ηδε δ' επι κρατὸς λιμένος [ταυρυφυλλος ελαιη
 349 τουτο δε τοι σπέος ἔστι κατ[ηρεφες ενθα συ πολλας
 350 [έρ]δεσκες Νύμφησι τελεεσσης εκατομβας
 [τ]οῦ[το δε] Νήριτόν εσ[τιν ορος καταειμενον υληι
 [ως ειπονσα] θεὰ σκέ[δασ] ηερα εισατο δε χθων
 γη[θησεν τ α]ρ επει[α πολυτλας διος Οδυσσευς
 χαιρ[ων η]ι γαίη· κ[υσε δε ζειδωρον αρουραν
 355 αυτ[ικα δε Νυ]μφ[ηις ηρησατο χειρας ανασχων
 Νυμ[φαι νηια]δε[ς κουραι Διος ου ποτ εγωγε
 όψεσ[θ υμμ εφαμην νυν δ ευχωληις αγανησι
 χαιρε[τ αταρ και δωρα διδωσομεν ως το παρος περ
 αι κε]ν εαι προφρων με Διος θυγατηρ αγελειη

Fol. II verso.

[μαιομεινη κευθμωνας] ανα σ[πεος ανταρ Οδυσσευς
 [ασσον παντ εφορει χρυ]σον και απ[ειρεα χαλκον
 [ειματα τ ευποιητα τ]α οι Φαιηκες εδ[ωκαν
 370 [και τα μεν ευ κατεθη]κε λιθον δ επ[έθη]κε θυρ[ηισι
 [Παλλας Αθηναιη κουρ]η Διὸς αιγ[ι]όχοιο
 [τω δε καθεζομενω] ἱερῆς παρα π[υθ]μεν [ελαιης
 [φραζεσθην μνηστηρσι]ν υπερφιαλοισιν ολεθρογ
 [τοισι δε μυθων ηρχ]ε θεα γλαυκῶπισ Αθήνη·
 375 [Διογενες Λαερτ]ιαδη πολυμήχαν Οδυσσεῦ
 [φραζευ οπως μν]ηστηρσιν αναιδέσι χεῖρας εφήσεις
 [οι δη τοι τριετες μεγαρ]ον κατα κοιρανέουσι

- [μνωμενοι αντιθεην α]λοχον και ἔδνα διδο[ν]τες
 [η δε σον αιει νοστον οδυρ]ομένη κ[ατα θύ]μο[ν]
 380 [παντας μεν ρ ἔλπει και υ]πισχετα[ι ανδρι εκαστωι
 [αγγελιας προεισα νοος δε] οι αλλα [μεινοινα]ι
 [την δ απαμειβομενος προ]σεφη πολ[υμητις Ο]δυσσευς
 [ω ποποι η μαλα δη Αγαμεμ]νο[ί]ος Ατρειδα[ο
 [φθισεσθαι κακον οιτον ενι μ]ε[γαροισιν εμ]ελλον
 385 [ει μη μοι συ εκαστα θεα κατα μοιραν ειπ]ες
 [αλλ αγε μητιν υφηνον οπως αποτισομαι] αυτους
 [παρ δε μοι αυτη στηθι μενος πολυθαρσες ενεισ]α

Fol. 12 verso.

- 395 [αιματι τ εγκε]φαλ[ωι τε παλαξεμεν ασπετον ονδας
 397 [αλλ αγε σ αγν]ωστον [τευξω παντεσσι βροτοισι
 [καρψω μεν] χροά κ[α]λον [ενι γναμπτοισι μελεσσι
 [ξ]α[ν]θα[ς δ ε]κ κεφαλῆς ολ[εσω τριχας αμφι δε λαιφος
 400 [εσσ]ω [ο κε στ]υγέγισιν ἴδω[ν ανθρωπος εχοντα
 [κνυζωσω δ]έ τοι ὅσσε ^π[κ]α[ρος περικαλλε εοντε
 [ως α]ν [α]ικελιος πασι μν[ηστηρσι φανειης
 στη τ² αλοχωι και παιδι τον [εν μεγαροισιν ελειπες
 αυτος δε πρωτιστα συβωτην [εισαφικεσθαι
 405 ος το νων επιουρος ομώ]ς δε τοι ηπια οιδε
 παιδα τε σον φιλεει κ[αι εχεφρονα Πη]νελοπειαν
 [δ]ηεις τον γε σνεσσι π[αρημενον αι δε νεμονται
 [π]αρ [Κορα]κ[ος] πετρη[ι επι τε κρηνηι Αρεθουσηι
 [εσθουσai βα]λανον [μενοεικα και μελαν υδωρ
 410 πι]ν[ουσα]ι τα θ υε[σσι τρεφει τεθαλυιαν αλοιφην
 εν[θα] μενειν [και παντα παρημενος εξερεεσθαι
 οφρ αν εγ]ων [ελθω Σπαρτην ες καλλιγυναικα
 Τηλ[εμαχον] κα[λεουσα τεον φιλον υιον Οδυσσευ
 ος το]ι ες ευρυχορον Λακεδαιμονα παρ Μενελαον
 415 ωιχ[ε]το πευσομενος μετα σον κλεος η που ετ ειης
 την δ' [απαμειβομενος προσεφη πολυμητις Οδυσσευς

Fol. 12 recto.

- [ησται εν Ατρειδαο δομοις] παρ[α δ ασπετα κειται
 425 [η μεν μιν λοχωωσι νε]οι συν ἵηι μελαινηι
 [ιεμενοι κτειναι πρι]ν πατριδα [γαιαν ικεσθαι
 [αλλα τα γ ουκ οιω π]ριν και τινα γ[α]ια καθεξει
 [ανδρων μνηστ]ηρων οι τοι βί[ο]τον κατεδουσιν

[ως ἀρα μιν φαμεν] ἡ ραβδῶι ἐπ[ε]μασσαι Ἀθηνῇ
 430 [καρψε μιν οἱ χροᾶ καλ]ον ἐπὶ γναμπτ[ο]ισι μέλεσσι
 [ξανθας δ' ἐκ κεφαλ]ῆς ὀλεσαι τριχας [α]μφι δὲ δ[ε]ρμα
 [παντεσσιν με]λεσσι παλαιον θῆκε γερωντος
 [κνυζωσεν δὲ οἱ ὀσσ]ε παρος περικαλλε εοντε
 [αμφι δὲ μιν ρακος αλλο] κακον βαλεν ἦδε χιτωνᾶ
 435 [ρωγαλεα ρυπωοντα κα]κῶι μεμορυχμεν[α κα]πνω
 [αμφι δὲ μιν μεγα δερμα] ταχειης [εσσ ἐλ]αφ[ο]ιο
 [ψιλον δωκε δὲ οἱ σκηπτρ]ον καὶ ἀεικεα πηρην
 [πυκνα ρωγαλεην ἐν δὲ σ]τροφος ἦεν αορ[ι]τηρ
 [τω γ' ὡς βουλευσαντε δι]ετ[ι]μαγεν ἡ [μιν ἐ]πειτα
 440 [εσ Λακεδαιμονα διαν ἐβη] μετ[α παιδ] Ὀδ[υσ]σος

[ν]

Fol. 13 recto.

ξ [αυτος δειμα]θ' νεσ[σιν] ἀποικομενοιο ἀνακτος
 [νοσφιν δεσπ]οινη[ς καὶ Λαερτα]ο γερωντος
 10 [ρυτοισιν λαεσ]σι καὶ ἐθρ[ι]γκωσεν ἀχερδῶι
 [σταυρους δ' ἐκ]τος ἔλασσ[ε διαμπερες] ἐνθα καὶ ἐνθα
 [πυκνους καὶ] θαμέας· τὸ μέ[λαν] δρυος ἀμφικεασσας
 [ἐντοσθεν] δ' αὐλῆς σφύε[ος] δυοκαϊδεκα ποιεὶ
 [πλησιον] ἀλλήλων εὐνα[ς] συσιν ἐν δὲ ἐκαστῶι
 15 πεντηκοντα σνες χαμα[ί]ενναδες ἐρχατοωντο
 θήλειαι τοκάδες· τὸι δ' ἄρσεν[ες] ἐκτος ἱανον
 πόλλον παυρότεροι· τοὺς γ[ὰρ] μινυθεσκον ἐδοντες
 ἀντίθεοι μνηστῆρ[ες] ἐπεὶ προῖαλλε συβωτης
 [αἰ]εὶ ζατρεφέων σ[ιαλων] τὸν ἀριστον ἀπαντων
 20 [οἱ] δὲ [τριηκ]ό[σι]οί τε κα[ὶ] ἐξηκοντα πελοντο
 [παρ δὲ κνυ]ες θήρεσ[σιν] εοικότες αἰὲν ἱανον
 τεσσ[αρες] οὖς ἐθρεψ[ε] συβωτης ὀρχαμος ἀνδρων
 αὐτος [δ' ἀμφι π]όδε[σιν] εἰς ἀραρισκε πέδιλα
 τάμν[ων] δερμ[α] βοε[ιον] εὐχροες οἱ δὲ δὴ αλλοὶ
 25 ὠιχο[ντ] ἀλλυ[δ]ις ἄλ[λος] ἀμ' ἀγρομενοισι συνεσσιν
 οἱ τρέ[ις] τὸν δὲ] τέτα[ρτον] ἀποπροσηκε πολὺν δὲ
 συν ἀ[γεμιν] μνηστηρσιν ὑπερφιαλοισιν ἀναγκη
 ὀφρ' ἔερευσαντες κρεῖων κορεσαιατο θυμῶν

Fol. 13 verso.

[πυκνησιν λιθαδεσσιν ὁ δὲ π]ροσέ[ειπεν] ἀνακτα
 [ὦ γερον ἡ ὀλιγου σε κνυες] διεδη[λησαντο]
 [ἐξαπινης καὶ κεν μοι] ἐλεγχείην [κατεχενας]

[και δε μοι αλλα θεοι δοσ]αν ἀλγέα τ[ε στοναχας τε
 40 [αντιθεου γαρ ανα]κτος οδυρόμενος [και αχενων
 [ημαι αλλοισιν δε σ]ύας σιάλους α[τιταλλω
 [εδμεναι αυταρ κει]νος εελδο[μενος που εδωδης
 [πλαζετ επ αλλοθρω]ν ανδρῶν [δημον τε πολιν τε
 [ει που ετι ζωει κα]ι ορᾷ φάος ηελιοι[ο
 45 [αλλ επεο κλισιην δ]’ ἵομεν γέρον οφρα και αὐτος
 [σιτου και οينوιο κορεσσ]αμενος κατα θυμον
 [ειπηις οπποθεν εσσι κα]ι οππόσα κήδε’ ἀνέτλης
 [ως ειπων κλισιην δ ηγ]ήσατο δῖος υφορβὸς
 [εισεν δ εισαγαγων ρωπ]ας δ’ υ[πεχενε δασ]έ[ας
 50 [εστορεσεν δ επι δερμα ι]ονθαδο[ς αγριου αιγος
 [αυτου ενευναιον μεγ]α και δασυ· χ[αιρε] δ Οδυσσευς
 [οττι μιν ως υπεδεκτο] έπο[ς τ εφατ] εκ τ ονομαζεν
 [Ζευς τοι δοιη ξεινε και α]θανα[τοι θεοι αλλ]οι
 [οττι μαλιστα εθελεις οτι] μοι π[ροφρων] υπέδεξο
 55 [τον δ απαμειβομενος π]ροσε[φης Ευμ]αιε συβωτα
 [ξειν ου μοι θεμις εστ ουδ ει κακιων σεθεν] ελθοι
 [ξεινον ατιμησαι προς γαρ Διος εισιν απ]αντες

Fol. 14 verso.

65 [ος οι πολλα κα]μησ[ι θεος δ επι εργον αε]ξι
 [ως και εμοι τ]όδε έργον α[εξε]ται ωι επιμιμνω
 [τω κε με πολ]λ’ ὤνησεν [αναξ ει αυτοθ εγ]ηρα
 [αλλ ολεθ ως ω]φελλ’ Ελένης [απο φυλον ολεσθαι
 [προχυν επει] πολλῶν ανδρ[ων υπο γουνατ ε]λυσε
 70 [και γαρ κεινος] εβη Αγαμεμ[νονος εινεκα τιμης
 [Ιλιον εις ευπω]λον ἵνα Τρ[ωεσσι μαχοιτο
 ως ειπω[ν] ζωστήρι θοῶς [συνεεργε χιτω]να
 βη δ’ ἵμεν ες συφεοὺς οθι ἐθνέ[α ερχατο χοιρων
 ἐνθεν ελων δυ’ ἐνεικε και α]μφοτερους ιερυσεν
 75 ευσεν μίστυλλέν τε και [αμφ οβελοισιν επειρε]ν
 [οπ]τησας δ ἄρα πάντα φ[ερων παρεθηκ Οδυση]ι
 [θε]ρμ [αυτο]ις οβελοισί[ν ο δ αλφита λευκα παλυν]νεν
 [εν δ αρα κ]ισσυβίωι κ[ιρνη μελιηδεα οινον
 αυτος δ [α]ντίον ἵζεν [εποτρυνων δε προση]υδα
 80 εσθιε ἡ[ν] ω ξείνε τ[α τε δμωεσσι παρεστι
 χοιρε’ ἀταρ σ[ι]άλους τε [συνας μνηστηρες εδου]σιν
 ουκ’ οπιδα φρονέοντ[ες ενι φρεσιν ουδ ελεη]νυν
 ου μεν [σχετ]λια έργα θ[εοι μακαρες φιλεου]σιν
 αλλα δικην[ν] τίο[ν]σι [και αισιμα εργ ανθρωπων
 85 και με[ν] δυσ[μέ]νεις και αναρσιοι οι τ επι γαιης

Fol. 14 recto.

[οσσαι γαρ νυκτες τε και ημ]εραι [εκ Διος εισιν
 [ου ποθ εν ιρευουσ ι]ερήιον ουδ[ε δυ οιω
 95 [οινον δε φθινυθουσ]ιν υπέρβιο[ν εξαφ]νου[τες
 [η γαρ οι ζωη γ ην α]σπετος ού τινι [τοσση
 [ανδρων ηρωω]ν ουδ' ηπείριοιο [μελαινης
 [ουτ αυτης Ιθακης] ουτε ξυνεικ[οσι φωτων
 [εστ αφενος τοσσουτο]ν· ἐγω δέ κε τοι κα[ταλεξ]ω
 100 [δωδεκ εν ηπειρ]ωι αγέλαι τόσα πωε[α οι]ων
 [τοσσα συων συβ]οσεια· τοσ' αιπόλια πλατέ αιγων
 [βοσκουσι ξεινο]ι τε και αυτοῦ βώτορες ανδρες
 [ενθαδε τ αιπολια πλ]ατέ' αιγῶν ένδεκα πάντα
 [εσχατιη βοσκουτ επι δ'] άνέρες ἐσθλοι ορου[τα]ι
 105 [των αιει σφιν εκαστος ε]π' ήματι μ[ηλον] αγ[ινει]
 [ζατρεφεων αιγων ος τις] φαινηται α[ριστος
 [αυταρ εγω συς τασδε φυλ]ασσω τε ρύο[μ]αι τε
 [και σφι συων-τον αριστο]ν εν κρίνας αποπέμπω
 [ως φαθ ο δ ενδυκεως κρ]έα τ' ήσθιε· πίνε τε οἶνον
 110 [αρπαλεως ακεων κακα] δε μνηστήρσι φυτευεν
 [αυταρ επει δειπνησε και] ηραρε θύμ[ον εδ]ωδής
 [και οι πλησαμενος δωκε σ]κύ[φος] [ωι περ] έπινον
 [οινου ενιπλειον ο δ εδεξατο χ]αίρε δε θυμῶι

Fol. 15 recto. (Third quaternion.)

120 [ει κε μιν αγγει]λαιμι [ιδ]ω[ν επι πολλα δ αληθην
 [τον δ ημειβετ] έπειτα συβ[ωτης ορχαμος ανδρων
 [ω γερον ου τις κε]ινον ανη[ρ αλαημενος ελθων
 [αγγελων πεισ]ειε γυναῖκα [τε και φιλον υιον
 [αλλ αλλως κομ]ιδης κεχρημέ[νοι ανδρες αληται
 125 [ψευδοντ ουδ εθέ]λουσιν αληθε[α μυθησασθαι
 [ος δε κ αλητευ]ων Ιθακης ες δη[μον ικηται
 [ελθων ες δεσπ]οιαν εν μην α[πατηλια βαζει
 η δ εν δεξαμε]νη φιλέει και εκ[αστα μεταλλαι
 και οι οδυρομένη βλεφάρων [απο δακρυα πιπτει
 130 η θεμις εστι γυναικος επην [ποσις αλλοθ οληται
 αιψα κε και συ γεραῖε έπος π[αρατεκτηναιο
 [ει τ]ις τοι [χ]λαίναν τε χιτω[να τε ειματα δοιη
 [το]ν [δ ηδη] μέλλουσι κυ[νες ταχες τ οιωνοι
 [ρ]υ[ον απ] οστεόφιν ε[ρυσαι ψυχη δε λελοιπεν
 135 η τον γ' εν πόντωι φ[αγον ιχθυες οστεα δ αυτου
 κείται επ ηπείρου ψα[μαθωι ειλυμενα πολληι

ως ο μιν ενθ' απόλω[λε φίλοισι δε κηδε οπισσω
 πᾶσιν εμοι δε μάλιστ[α τετευχεται ου γαρ ετ άλλον
 ήπιον [ω]δε ανάκτα [κιχησομαι οπποσ επελθω
 140 ουδ ει κ[εν πα]τρὸς[ς] κ[ί]αι μητερος αυτις ικωμαι
 οικον [οθι] πρώτο[ν γενομένην και μ ετρεφον αυτοι

Fol. 15 verso.

[τον δ αυτε προσει]πε π[ολ]υτλ[ας διος Οδυσσευς
 [ω φίλ επει δη παμ]παν αναίν[εαι ουδ ετι φηισθα
 150 [κεινον ελευσεσθαι θ]ῦμος δέ το[ι αιεν απιστος
 [αλλ εγω ουχ αυτως] μυθησομ[αι αλλα συν ορκωι
 [ως νειται Οδυσε]υς ευαγγέλιον [δε μοι εστω
 153 [αυτικ επει κεν] κείνος ἴδων τα α [δωμαθ ικηται
 155 [πριν δε κε και μ]αλα περ κεχρήμ[ενος ου τι δεχοιμην
 [εχθρος γαρ μοι] κεινος ὁμῶς Α[ιδαο πυληισι
 [γινεται ος πενι]ηι έικων απατη[λια βαζει
 [ιστω νυν Ζευ]ς πρώτα θεῶν ξενιη τε τραπεζα
 [ιστιη τ Οδυσηος αμ]ύμονος ήν αφικάνω
 160 [η μιν τοι ταδε παντ]α τελείε[ται ως αγορευω
 [τουδ αυτου λυκαβαντο]ς ελευσεται ενθαδ' [Ο]δυσσε[υς
 [του μιν φθινοντος μη]νος· του δ ἴστα[μενοιο
 [οικαδε νοστησει και τισ]εται ος κεν εκ[ε]ν[ου
 [ενθαδ ατιμαζ]ηι αλοχον[και φαιδιμον νιον
 165 [τον δ απαμειβομενος] προσέφησ Ευμαιε συβῶτα
 [ω γερον ουτ αρ εγω]ν ευαγγελιον τοδε τισω·
 [ουτ Οδυσευς ετι οικον ε]λευσεται· αλλα ἔκηλος
 [πινε και αλλα παρ εξ μεμν]ωμεθα μη[δε μ]ε τουτων
 [μιμνησκ η γαρ θυμος ενι σ]τήθε[σσιεν ε]μοισιν
 170 [αχυνται οπποτε τις μνησηι κ]εδν[ο]ιο [αν]ακτος·

Fol. 16 recto.

[και μιν εφην εσσ]εσ[θαι εν ανδρασιν ου τι χερεια
 [πατρος εοιο φίλοι]ο φρενας κ[ί]αι ειδος αγητον
 [τον δε τις αθανα]των βλαιψεν [φρενας ενδον εισας
 [ηε τις ανθρωπ]ων ο δ' εβη μ[ετα πατρος ακουην
 180 [εσ Πυλον ηγαθε]ην τον δε μ[νηστηρες αγανοι
 [οικαδ ιοντα λ]οχωσιν οπω[ς απο φυλον οληται
 [νωνυμον εξ] Ιθακης Αρκεισιου [αντιθεοιο
 [αλλ ητοι κεινο]ν μιν εάσομεν [η κεν αλωη
 [η κε φυγηι και κα]ιν οι υπέρσχηι [χειρα Κρονιων
 185 αλ[λ] α[γ]έ μοι συ γ[ε]ραιε τα σ αυτοῦ κη[δε ενισπες

και μοι τουτ' αγόρευσον ετή[τυμον οφρ ευ ειδω
 τις πόθεν εις ανδρων· πόθι [τοι πολισ ηδε τοκης
 οπποίης δ' επι νῆος αφί[εο πως δε σε ναυται
 ηγαγον εις Ἰθακην· τινε[ς εμμεναι ευχετοωντο
 190 [ου] μεν γαρ τι σε παίζον [οιομαι ενθαδ ικεσθαι
 [τ]ον δ' απαμειβόμε[ος προσεφη πολυμητις Οδυσσευσ
 τοι γαρ εγω τοι ταῦτα μ[αλ ατρεκεως αγορευσω
 ειη μεν νυν νῶϊν ε[πι χρονον ημεν εδωδη
 ηδε μεθυ γλυκερον κ[λισιης εντοσθεν εουσι
 195 δαινυσθαι αέκοντ' α[λλοι δ επι εργον εποιεν
 ρηϊδιως κεν έπειτα κ[αι εις ενιαντον απαντα
 ου τι διαπρήξαιμι [λεγων εμα κηδεα θυμου
 οσσα γε δη ξύμπ[αντα θεων ιοτητι μογησα

Fol. 16 verso.

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 [Καστωρ Τλακιδης του εγω γ]ε[μ]ος ευχομαι ειναι
 205 [ος τοτ ενι Κρητεσσι] θεος ὥς [τιετο δημωι
 [ολβωι τε πλουτωι] τε και νῆάσι κ[υδαλιμοισι
 [αλλ ητοι τον κηρες] έβαν θανάτ[οιο φερονσαι
 [εις Αιδαο δομους τ]οι δε ζωη[ν εδασαντο
 [παιδες υπερθυ]μοι και επι κληρ[ους εβαλοντο
 210 [αυταρ εμοι μαλ]α παῦρα δόσαν κ[αι οικι ενειμαν
 [ηγαγομην δε γ]υναικα πολυκλ[ηρων ανθρωπων
 [εινεκ εμης αρ]ετῆς· επει ουκ α[ποφωλιος ηα
 [ουδε φυγοπτο]λεμος· νυν δ' ηδη [παντα λελοι]πεν·
 [αλλ εμης καλᾶ]μην γ' εσο[το]μαι [[οιομαι]] ε[ι]σ[σ]ραασθαι
 215 [. η γαρ μ]ε δ[ο]νη έχει ήλιθα πόλλη·
 [η μεν δη θαρσος μο]ι Άρης τ' εδοσαν και Αθήνη
 [και ρηξηνοριην οπό]τε κρ[ι]νοιμι λόχον δε
 [ανδρας αριστηας κακ]α δυσμενέεσσι φυτέν[ων
 [ου ποτε μοι θανατον πρ]οτιόσσετο θῦμος αγήν[ω]ρ
 220 [αλλα πολυ πρωτιστος επα]λμενος έχχει έλεσκον
 [ανδρων δυσμενεων ο] τε μοι έίξειε πόδεσσι·
 [τοιος εα εν πολεμωι ε]ργον δέ μοι ου φίλον έσκειν
 [ουδ οικωφελιη η τε τρ]έφει αγλαα τέκνα
 [αλλα μοι αιει νηes επη]ρετμοι φίλαι ἦσαν
 225 [και πολεμοι και ακοιντες ε]ύξεστοι και οἷστοι
 [λυγρα τα τ αλλοισιν γε καταριγ]ηλὰ πέλονται

Fol. 17 recto.

.
 [των εξαιρευ]μην [μενοεικα πολλα δ οπισσ]ω
 [λαγχανον αιψα δ]ε οἶκος οφ[ι]ελλετο και ρα επειτα

- [δεινος τ αιδοιο]ς τε μετα Κ[ρητεσσι τετυγμην
 235 [αλλ οτε δη την γ]ε στυγερή[ν οδον ευρυοπα Ζευς
 [εφρασαθ η πολλω]ν ανδρω[ν υπο γουνατ ελυσε
 [δη τοτ εμ ηνωγο]ν και αγα[κλυτον Ιδομενηα
 [νηεσσ ηγησασ]θαι ες Ιλιον ο[υδε τι μηχος
 [ηεν αιηνασθ]αι· χαλεπή δ' έχ[ε δημου φημ]ις
 240 [ενθα μεν ει]ναετες πολεμι[ζομεν νιες Αχαιων
 τα[ι δεκατω]ι δε πόλιν Πριάμου π[ερσαντες εβημεν
 οικαδε συν νήεσσι θεός δ' εκ[εδασσεν Αχαιους
 αυταρ εμοι δειλῶι κακὰ μη[δετο μητιετα Ζευς
 μνηα γαρ ὄϊον ἐμεινα τέ[ταρπομενος τεκεεσσι
 245 κουριδίη τ' αλοχ[ω]ι και κτη[μασιν αυταρ επειτα
 Αιγυπτον δε με θυμος [ανωγει ναυτιλλεσθαι
 [ν]ηας ευ στείλαντα συ[ν αντιθεοις εταροισιν
 εννεα νῆας στείλα [θοως δ εσαγειρετο λαος
 εξῆμαρ μεν ἐπειτα [εμοι εριηρες εταιροι
 250 δάινυντ' αυταρ εγῶ[ν ιερηια πολλα παρειχον
 [θ]εοισι τε ρέζειν· αυτ[οισι] τε δαιτα πενεσθαι
 [εβ]δομάτη δ' αναβαι[ντες απο Κρητης ευρειης
 επλέομεν Βορέη α[νεμωι ακραει καλωι
 ρηϊδίως· ως ει τε [κατα ροον ουδε τις ουν μοι

Fol. 17 verso.

- · · · ·
 260 [αυτου παρ νηεσσι μενει]ν κ[αι νηας ερυσθαι
 [οπτηρας δε κατα σ]κοπιᾶς ὡ[τρυνα νεεσθαι
 [οι δ υβρει ειξαν]τες επισπομ[ενοι μενει σφωι
 [αιψα μαλ Αιγυπτί]ων ανδρ[ων περικαλλεας αγρους
 [πορθεον εκ δε γυναι]κας αγο[ν και νηπια τεκνα
 265 [αυτους τε κτεινον] τάχα δ ες [πολιν ικετ αυτη
 [οι δε βοης αιον]τες ἄμ' ηοῖ φ[αινομενηφιν
 [ηλθον πλητο] δε παμ πεδίον [πεζων τε και ιππων
 [χαλκου δε στε]ροπῆς· εν δε Ζ[ευς τερπικεραυνος
 [φυζαν εμοις] ετάροισι κακην βα[λεν ουδε τις ε]τλη
 270 [μειναι εναντιβ]ιον· περι γαρ κακα [π]αντοθ[ε]ν ε[σ]τη
 [ενθ ημεων πολλ]ους μεν απέκτανον οξέϊ χαλκ[ω]ι
 [τους δ αναγον ζω]ους σφίσιν εργάζεσθαι ανάγκη.
 [αυταρ εμοι Ζευς αυτο]ς ενι [φ]ρεσὶν ὦδε νόημα
 [ποιησ ως οφελον θα]νέειν [κ]αι πότμον επισπε[ῖ]ν
 275 [αυτου εν Αιγυπτωι ετι γα]ρ νύ με πῆμ' ὑπέ[δεκτο]
 [αυτικ απο κρατος κυνε]ην εὐτυκτον ἐθήκα
 [και σακος ωμοι]ν δορυ] δ' ἐκβαλον εκτοσε χειρος.
 [αυταρ εγω βασιλ]ηος εν[αντιον ἦλυθον ἔ]ππων

[και κυσα γουναθ ελων ο] δ' ερυσατο και μ' ελεησε[
 280 [ες διφρον δε μ εσας αγ]εν οίκαδε δακρυ χεο[ντα
 [η μεν μοι μαλα πολλοι ε]πη[ισ]σον μελήισιν
 [ιεμενοι κτειναι δη γαρ κεχ]ολώατο λήην

Fol. 18 verso.

[δη τοτε Φοινιξ η]λθεν α[ν]ηρ απατηλια ειδως
 [τρωκτης ος δη πο]λλα κακ [ανθρωποισιν εωργει
 290 [ος μ αγε παρπε]πιθών ἤ[ισι φρεσιν οφρ ικομεσθα
 [Φοινικην οθι το]υ γε δόμ[οι και κτηματ εκειτο
 [ενθα παρ αυται μ]εῖνα τε[λεσφορον εις ενιαυτον
 [αλλ οτε δη μηνε]ς τε και [ημεραι εξετελευντο
 [αψ περιτελλο]μένου έτε[ος και επηλυθον ωραι
 295 [ες Λιβυην μ επ]ι νῆος εεσσ[ατο ποντοποροιο
 [ψευδεα βουλευσ]ας· ἵνα οι σύν [φορτον αγοιμι
 κέ[ιθι δε μ ως] περάσῃσι κ[αι ασπετον ωνον ελοιτο
 τωι επομη[ν] επι νῆος οἴδμ[ενος περ αναγκη
 η δ' έθεεν Βορέῃ ανέμωι ακραει καλωι
 300 μεσσον ὑπερ Κρήτης· Ζεῦ[ς δε σφισι μηδετ ολεθρον
 αλλ' ότε δη Κρήτην μεν ελ[ειπομεν ουδε τις αλλη
 φαίνετο γαιάων αλλ' ο]υρανος ηδε θαλασσα
 [δη τ]οτε κυανέην νεφ[ελην εστησε Κρονιων
 [ν]ηος υπερ γλαφυρή[ς]· η[χλυσε δε ποντος υπ αυτης
 305 Ζεὺς δ' άμυδις βρόντ[ησε και εμβαλε νηι κεραυνον
 η δ' ελελίχθη πᾶσα Δι[ος πληγεισα κεραυνωι
 [εν δ]ε θεείου πλητο· π[εσον δ εκ ν]ηος απαντες
 [οι δ]ε κορώνησιν ἱκ[ελοι περι νηα μελαιναν
 [κυ]μασιν εμφορέ[οντο θεος δ αποαινυτο νοστον
 310 αυταρ εμοι Ζευς α[υτος εχοντι περ αλγεα θυμωι

Fol. 18 recto.

[ενθα με Θεσπρωτων βα]σιλευ[ς εκομισσατο Φειδων
 [ηρω[ς απριατην του] γαρ φίλο[ς υιος επελθων
 [αιθρωι και καματωι] δεδμημ[ενον ηγεν ες οικον
 [χειρος αναστησας ο]φρ' ἱκετ[ο δωματα πατρος
 320 [αμφι δε με χλαινα]ν χιτῶν[α τε ειματα εσσειν
 [ενθ Οδυσηος εγω] πυθόμην [κεινος γαρ εφασκε
 [ξεινισαι ηδε φιλησαι] ἴοντ' ες πα[τριδα γαιαν
 [και μοι κτηματ ε]δειξεν όσα [[υ]] ξ[ι]ναγειρατ Οδυσσευσ
 [χαλκον τε χρυσο]ν τε πολύκμητ[ον τε σιδηρον
 325 [και νυ κεν ες δεκατ]ην γενεήν ε[τερον γε ετι βοσ]κοι

- [τοσσα οι εν μεγαροις] κειμήλια κει[αι α]νακτος
 [τον δ ες Δωδωνη]ν φάτο βήμεναι οφρα θεοῖο
 [εκ δρυος υψικομοιο] Δῖος βούλην επακούσαι
 [οππως νοστηση] Ιθ]άκης ε[ς] πίονα δῆμον.
 330 [ηδη δην απεων η αμφα]δὸν [η]ε κρυφηδὸν
 [ωμοσε δε προς εμ αυτ]ὸν αποσπένδων εν[ι οικω]ι
 [νηα κατειρυσθαι και επ]αρτέας έμμεν εται[ρου]ς
 [οι δη μιν πεμφουσι φιλη]ν ες πατρίδα γαίαν
 [αλλ εμε πριν απεπεμψε τ]υχησε γαρ ερχομένη νηυς
 335 [ανδρων Θεσπρωτων ες] Δουλιχιον πολύπυρ[ον]
 [ενθ ο γε μ ηνωγει πεμ]ψει βασιλη[ϊ] Ακαστω[ι]
 [ειδυκεως τοισιν δε κακη φ]ρῆσιν ηνδανε βουλ[η]
 [αμφ εμοι οφρ ετι παγχυ δυης] επι πῆμα γενοίμην

Fol. 19 recto.

- [ανταρ εμοι δεσμο]ν μ[εν ανεγναμψαν] θεοι αυτοι
 [ρηγιδιως κεφαλ]ῃ δε κ[ατα ρακος αμφικαλυψας]
 350 [ξεστον εφολκ]αιον καταβ[ας επελασσα] θαλασση
 [στηθος επειτα δ]ε χέρσι διη[ρεσσ αμφοτερησι]
 [ν]η[χομενος μ]αλα δ' ὦκα [θυρηθ] εα αμφις εκεινων
 ενθ αυ[αβας οθι] τε δρῦος ην [πολυανθεος υλης]
 κείμην π[επτ]ῆώς· οι δε μ[εγαλα στεναχοντες]
 355 φοίτων· αλλ ου γαρ σφιν εφά[ινετο κερδιον] ειναι
 μα[ι]εσθαι προτέρω· τοι με[ν] παλιν αυτις εβαινον
 νηὸς επι γλαφυ[ρη]ς· εμε δ[ε] κρυψαν θεοι αυτοι
 ρηϊδίως· και με [στ]αθμ[ωι επελασσαν] αγωντες
 α[νδ]ρος επισταμένου [ετι γαρ νυ μοι] αισα βιωναι
 360 το[ν] δ απαμειβόμενος π[ροσεφης] Ευμαιε συβωτα
 α [δ]ειλαι ξείνων η μο[ι] μαλα θυμον ορινας
 ταυτα ἔκαστ[α λ]εγων ο[σα δη παθες ηδ οσ] αληθης
 αλλα τα γ' ου κατα κο[σμον] οιομαι ουδε με πεισεις
 ειπων αμφ' Οδυση[ι τι σε χρη] τοιον εοντα
 365 μαψιδίως ψεύδε[σθαι] εγω δ εν οίδα και αυτος
 νόστον εμοῖο ανα[κτος] ο τ ηχθετο πασι θεοισι

Fol. 19 verso.

- [αλλ εμοι ου φιλον] εστι] μ[ε]ταλλησαι και ερεσθαι
 [εξ ου δη μ Αιτωλος] ανηρ εξ[ηπαφε] μυθωι
 380 [ος ρ. ανδρα κτεινας] π[ό]λλην [επι γαιαν] αληθεις
 [ηλθεν εμον προς στ]ᾶθμον [εγω δε μιν] αμφαγαπαζον
 [φη δε μιν εν Κρητ]εσσι π[α]ρ Ι[δομενηι] ιδεσθαι

[νῆας ἀκειομένο]ν' τας οἱ ξύ[νεαξαν αἰλλαι
 [καὶ φάτ ἐλευσεσθα]ι' ἡ ἐς θερος ἡ [ἐς ὁπωρην
 385 [πολλά χρηματ ἀγο]ντα συν ἀντίθεοις ἐταροῖσι
 [καὶ σὺ γερον πολυ]πενθὲς ἐπεὶ σέ μοι ἠγάγε [δαιμων
 [μῆτε τι μοι ψευδε]σσι χαρίζε]ο μῆτε τι θελγί]ε
 [οὐ γὰρ τουνεκ ἐγὼ σ αἰδε]σσομαι οὐδὲ φιλήσω
 [ἀλλ Δία ξενιον δεισας] αὐτον τ' ἐλεάειρω[ν
 390 [τον δ ἀπαμειβομενος] προσεφῆ πολὺμ[ητις Ὀδυσσευς
 [ἡ μάλα τις τοι θυμός ἐνι στ]ηθεσσιν ἀπίστο[ς
 [οἶον σ οὐδ ὁμοσας περ ἐπηγαγον] οὐδὲ σέ [πείθω
 [ἀλλ ἀγε νῦν ρητρην ποιησομεθ αὐτα]ρ ὅπ[ισθε
 [μαρτυροὶ ἀμφοτεροῖσι θεοὶ τοι Ὀλυμ]πον ἔχ[ουσιν]
 395 [εἰ κεν νοστήσειεν ἀναξ] τεός ἐς τ]οδε δῶμ[α
 [ἐσσας με χλαῖναν τε χιτῶν]α τε εἵματα πέμψαι

Fol. 20 verso.

[προφῶρων κεν δὴ ἐπ]εῖτα Δία Κρονίωνα λιτοίμην
 [νῦν δ ὦρῃ δορπο]ῖο· τα[χιστα μοι ἐνδον ἐταῖροι
 [εἰεν ἰν ἐν κλισίῃ]· ἄρρον [τετυκοίμεθα δορπον
 [ὥς οἱ μὲν τοιαῦτα] πρὸς ἀ[λλήλους ἀγορευόν
 410 [ἀγχιμόλον δὲ σὺν ἐς τ]ε καὶ ἀ[νέρες ἤλθον ὑφόρβοι
 [τας μὲν ἀρα ἐρξά]ν κατὰ ἠθ[έα κοιμηθῆναι
 [κλαγγῇ δ ἀσπεί]τος ὦρτο σὺ[ων αὐλιζόμενων
 [αὐτὰρ ὁ οἷς ἐταρ]οῖσιν ἐκέκλε[το διὸς ὑφόρβος
 [ἀξέθ] ὡν [τον] ἀρί[στον ἴ]να ξείνῳ ἱερεῦσω
 415 [τῆλε]δαπ[ωι] πρ[ος δ αὐτοὶ οἰήσομεθ οἱ περ οἷζυν
 [δὴ]ν ἐχομεν [π]α[σχόντες ὡν ἐνεκ ἀργιόδοιτων
 [ἄλλοι δ] ἡμέτερον κ[αματον νηποῖνον ἐδούσιν
 [ὥς ἀρα] φωνήσας κέ[ασε ξύλα νηλεὶ χαλκῳ
 [οἱ δ ὕ]ν εἰσῆγον μά[λα πῖονα πενταετηρον
 420 [τον μὲ]ν ἐπέ[ιτ ἐστήσαν ἐπ ἐσχαρῇ οὐδὲ συβώτης
 [λήθ]ετ ἀ[ρ ἀθανάτων φρεσὶ γὰρ κεχρητ ἀγαθήσιν
 [ἀλλ] ὁ γ' ἀπ[αρχομενος κεφαλῆς τριχας ἐν πυρὶ βαλλεν
 [ἀργ]ιόδοιτος υἱὸς καὶ ἐπευχέτο πασι θεοῖσι
 νοστήσαι Ὀδύσηα π[ολυφρόνα οὐν δὲ δομον δὲ

Fol. 20 recto.

[καὶ τὰ μὲν ἐπταχὰ πα]ντ[ὰ διεμοῖρατο δαιζών
 435 [τὴν μὲν ἰὰν Νυμφήσ]· κα[ὶ Ἑρμῇ Μαῖαδος υἱεὶ
 [θήκεν ἐπεύξάμεν]ος· τ[ας δ ἄλλας νείμεν ἐκαστῷ
 [νωτοῖσιν δ Ὀδύση]α διηνεκ[έεσσι γεραιρεν
 [ἀργιόδοιτος υἱὸς κ]υδαί[νε δὲ θυμὸν ἀνακτος

- [και μιν φωνησα]ς επεα π[ε]ροεντα προσηυδα
 440 [αιθ ουτως Ευμ]αιε φίλος Δι[α] πατρι γενοιο
 [ως εμοι οτι μ]ε τοιον εοντ [αγαθοισι γεραιρεις
 [τον δ απαμειβομ]ε[νος προ]σέφης Εὐ[μ]αιε συβω[τα]
 [εσθιε δαιμονιε ξεινων κα]ι τερ[πεο τοι]σδε
 [οια παρεστι θεος δε το μεν δ]ωσει το δ' ε[ασει
 445 [οτι κεν ωι θυμωι εθελ]ηι δύναται γ[α]ρ απαντα
 [η ρα και αργματα θυσε] θεοις αιειγενε[τηισι
 [σπεισας δ αιθοπα οινον Ο]δυσσηϊ πολ[ιπορθ]ωι

1 line lost.

- [σιτον δε σφιν ενειμε Μεσανλιος ο]ν ρα σ[υβω]της
 450 [αυτος κτησατο οιος αποιχομενοιο] άνακ[τος
 [νοσφιν δεσποινης και Λαερτ]αο γέροντο[ς
 [παρ δ αρα μιν Ταφίων π]ριατο κτεάτεσσιν εοισιν

Fol. 21 verso.

- [ηλεος ος τ εφεηκ]ε πολ[υφρο]να περ μαλ αιεσαι
 465 [και θ απαλον γελασ]αι και τ ο[ρχησασθαι] ανηκε
 [και τι επος προεηκεν ο] περ τ [αρρητον] αμεινον
 [αλλ επει ουν το πρωτ]ον ανε[κραγον] ουκ επικευσω
 [ειθ ως ηβωοιμ]ι βιη τέ μοι [εμπεδος] ειη
 [ως οθ υπο Τρο]ιη λόχον ηγο[μεν] αρτυναντες
 470 [ηγεισ]θην δ Οδυσεύ[ς] τε και Ατρειδης Μενελαος
 [τοις]ι δ αμα τριτος η[ρχον] εγων αυτοι γαρ ανωγον
 [αλλ] οτε δη ρ ἰκόμ[εσθα] κατα πτολιν αιπυ τε τειχος
 [ημεις] μεν περι αστ[υ] κατα ρωπηια πυκνα
 [αν δο]νακας και ελος υ[πο] τευχεσι πεπτηωτες
 475 [κειμε]θα· νυξ δ αρ ε[πηλθε] κακη Βορεας πεσοντος
 [πηγυ]λ[ις] α[υταρ] υπερθε χιων γενετ ηυτε παχυη
 [ψυχ]ρη κ[αι] σακεεσσι περιτρεφετο κρυσταλλος
 [εν]θ αλλοι π[αντες] χλαινας εχον ηδε χιτωνας
 [εν]δον δ' ευκη[λοι] σακεσιν ειλυμενοι ωμους
 480 αυταρ εγω χλαιναν μ[εν] ιων εταροισιν ελειπον

Fol. 21 recto.

- 508 [ω γερον αινος μεν τοι αμυμων ον κ]α[τ]έλεξας
 [ουδε τι πω παρα μοιραν επο]ς νηκερδες έειπες

Fol. 22 verso.

- ο 2 [ωι]χετ [Οδυσσηος] μεγαθυμον φαιδιμον υιον
 [νοσ]του υπο[μνησουςα] και οτρυνεουσα νεεσθαι

Fol. 22 recto.

25 [δμωιαων η τις τοι αριστη φαινεται ει]ναι
 [εις ο κε τοι φηνωσι θεοι κυδρην πα]ρακοιτ[ιν
 [αλλο δε τοι τι επος ερεω συ δε συνθ]εο θυμω[ι
 [μνηστηρων σ επιτηδες αριστης λ]οχωω[σιν
 [εν πορθμωι Ιθακης τε Σαμοιο τε π]αιπαλο[εσσης
 30 [ιεμενοι κτειναι πριν πατριδα γα]ιαν ικεσθ[αι
 [αλλα τα γ ουκ οιω πριν κ]αι τινα γαია καθεξε[ι

Fol. 23 recto. (Fourth quaternion.)

[αγ]χι[μολον δε σφ ηλθε βοην αγαθος Μενελαος
 [αυ]στας ε[ξ] ευνης Ελενης παρα καλλικομοιο
 [το]ν δ ως ο[υν] ενοησεν Οδυσσος φιλος υιος
 60 [σπ]ερχο[μενος ρα χιτωνα περι χροι σιγαλοεντα
 [δυ]νεν και μ[εγα] φ[αρος επι στιβαροις βαλετ ωμοις
 48 Ε-τον δ αυ Νεστοριδη[ς] Πεισιστρατος αντιον ηυδα
 49 Τηλεμαχ' ου πως [εστιν επειγομενους περ οδοιο

Fol. 23 verso.

91 [η τι μοι εκ μεγαρων κειμηλιον εσθλ]ον οληται

Fol. 24 verso.

127 [σηι] αλοχωι φ[ορεειν τειως δε φιληι παρα μητρι

Fol. 25 verso (?).

150 [στη δ ιππων προπαροιθε δεδισκο]μεν[ος δε προσηυδα
 [χαιρετον ω κουρω και Νεστορι ποι]μέ[νι λαων

Fol. 26 lost.

Fol. 27 verso (?).

260 [ω φιλ επει σε θνοντα κιχανω] τω[ι]δ' εν[ι] χωρωι
 [λισσομ υπερ θνεων και δαιμ]ονο[ς αυταρ επειτα
 [σης τ αυτου κεφαλης και εται]ρων [οι τοι επονται

Fol. 28 recto (?).

318 [εκ γαρ τοι ερεω συ δε συνθεο και με]ν α[κουσον
 [Ερμειαιο εκητι διακτορου ος ρα τε] πα[ντων

Fol. 29 verso (?).

370 [αγρον δε προιαλλε φιλει δε με κη]ροθι [μαλλον
[νυν δ ηδη τουτων επιδ]ευομαι· αλλ[α μοι αυτωι
[εργον αεξουσιν μακαρες] θεοι· ωι επ[ιμιμνω
[των εφαγον τ επιον τε και] αιδοιοισιν ε[δωκα
[εκ δ αρα δεσποινης ου με]λ[ιχον εστιν ακουσαι

4 lines lost.

[αγρον δ οια τε θυμον αι δμωεσ]σιν ι[αινει
380 [τον δ απαιμβομενος προσεφη πολ]ύμητις [Οδυσσευς
[ω ποποι ως αρα τυτθος εων Ευμα]ιε συβω[τ]α

Fol. 30 verso (?).

[δειπνησα]ς αμ [νεσσιν ανακτοριηισιν επεσθω
[νωι δ εν]ι κλισιηι π[ινοντε τε δαινυμενω τε
[κηδεσιν] αλληλων [τερπωμεθα λευγαλειοισι
400 [μνω]μενω μ[ετα γαρ τε και αλγεσι τερπεται ανηρ

2⁵/₈ quaternions (Foll. 31–51) lost.

Fol. 52 verso. (Seventh quaternion, of which the first five leaves are lost.)

σ 103 εισ[εν ανακλινας σκηπτρον δε οι εμβαλε χειρι
και [μιν φωνησας επεα πτεροεντα προσηνδα

Fol. 52 recto.

137 [οιον επ ημαρ αγησι πατηρ ανδρων τε θεω]ν τε
[και γαρ εγω ποτ εμελλον εν ανδρασιν ολβιος ειν]αι·

Fol. 53 recto.

170 να[ι δη ταυτα γε παντα τεκος κατα μοιραν εειπες
157] αψ δ' α[ντις κατ αρ εξετ επι θρονου ενθεν ανεστη
158 τ]η δ α[ρ επι φρεσι θηκε θεα γλαυκωπις Αθηνη

Fol. 53 verso.

201 [η με μαλ αινοπαθη μαλακον περι κωμ εκαλυψε]ν
[αιθε μοι ως μαλακον θανατον ποροι Αρτεμις αγ]νη

Fol. 54 verso.

μ[ι]ηστηρων ιωτητι βιηι δ ο γε φερτερος ηεν
235 αι γα[ρ Ζευ τε πατηρ και Αθηναιη και Απολλον

Fol. 55 recto (?). (Eighth quaternion.)

303 [τη] δ α[ρ] αμ αμφιπολοι εφερον περικαλλεα δωρα

Fol. 56 verso.

365 τ[ον] δ απαμειβομενος προσεφη πολυμητις Οδυσσευς
Ευ[ρυμαχ] ει γαρ νωιν ερις εργοιο γενοιτο
ω[ρ]ηι εν ειαρινηι οτε τ ηματα μακρα πελονται

Fol. 56 recto.

[μνηστηρες δ ομαδησαν ανα μεγαρα σκι]ο[εν]τα
400 [ωδε δε τις ειπεςκεν ιδων ες πλησιον α]λλον
[αιθ ωφελλ ο ξεινος αλωμενος αλλοθ ο]λεσθαι

Fol. 57 recto.

τ ι αυτ[αρ] ο ε[ν] μεγαρωι υπελειπετο διος Οδυσσευς
μνηστ[η]ρεσσι φονον συν Αθηνη μερμηριζων
αιψα δε Τηλ[εμαχον] επεα πτεροεντα προσηνδα
Τηλεμαχε [χρη τευχε Αρηια κατθεμεν εισω

Fol. 57 verso.

35 [δη τοτε Τηλεμαχος προσεφωνεεν ον πατερ αιψ]α
[ω πατερ η μεγα θαυμα τοδ οφθαλμοισιν ορωμ]αι
[εμπης μοι τοιχοι μεγαρων καλαι τε μεσοδ]μαι
[ειλατιναι τε δοκοι και κιονες υψοσ εχ]οντες

Fol. 58 verso (?).

η τ[α]χα και δαλωι βεβλημενος εισθα θυραζε
70 τ[η]ν δ] α[ρ] [υποδρα ιδων προσεφη πολυμητις Οδυσσευς
δαιμονί]η τι μοι ωδ επεχεις κεκοτηοτι θυμωι

Fol. 58 recto (?).

104 [ξεινε το μεν σε πρωτον εγων ειρησο]μαι α[ν]τ[η]

Fol. 59 recto (?).

138 φαρος μεν [μοι πρωτον ενεπνευσε φρεσι δαιμων

Fol. 59 verso (?).

[πολλοι απειρεσιοι και εννηκοντα] π[ο]λ[η]ς
175 [αλλη δ αλλων γλωσσα μεμιγμενη εν] μεν Αχαιοι

Fol. 60 verso.

206 ἦν τ' Εὐρος [κατετηξέν ἐπὴν Ζεφύρος καταχευῇ
τηκομένης δ' ἀρα τῆς ποταμοὶ πληθούσι ρεόντες

Fol. 60 recto.

236 [ἄλλο δὲ τοι ἔρω σύ δ' ἐνὶ φρεσὶ βαλλέο στή]σι
[οὐκ οἶδ' ἡ ταδὲ ἐστὶ περὶ χροὶ οἰκοῦ Οδύ]σσευς
[ἡ τις ἐταίρων δώκε θοῆς ἐπὶ νῆος ἰον]τι
[ἡ τις ποῦ καὶ ξείνος ἐπεὶ πολλοῖσιν Οδύ]σσευς

Fol. 61 recto.

270 ὥς ἤδη [Οδύσσης ἐγὼ περὶ νοστοῦ ἀκουσα
ἀγχοῦ Θεσ[πρωτῶν ἀνδρῶν ἐν πῖονι δῆμῳ
ζῶον αὐτὰρ ἀγεί κειμήλια πολλὰ καὶ ἐσθλὰ
αἰτιζῶν ἀ]να δῆμον ἀταρ ἐριήρας ἐταίρους

Fol. 61 verso.

[αἱ γὰρ τοῦτο ξεῖνε ἐπὶ τετελεσμένον εἰ]ῃ
310 [τῷ κε ταχὰ γνοίης φιλοτῆτα τέ πολλὰ τ]ε δῶρα
[ἐξ ἔμην ὥς ἂν τις σέ συναντομένοσ μ]ακαρίζοι

Fol. 62 verso.

342 ἄεσα κα[ὶ τ' ἀνέμεινα εὐθρονον Ἡὼ διαν
οὐδὲ τί μοι [ποδανιπτρὰ ποδῶν ἐπιήρανα θυμῷ
γίνεται οὐδ[ὲ γυνὴ ποδὸς ἀψεται ἡμετέροιο

Fol. 62 recto.

[οὐκ ἑαῖς νίξειν ἐμὲ δ' οὐ]κ ἀ[έκουσαν ἀνωγέ
375 [κουργὴ Ἰκαριοῖο περιφρῶ]ν Πηνελοπ[εία
[τῷ σέ ποδὰς νύψω ἀμὰ τ' αὐ]τῆς Πηνελοπ[είης
[καὶ σέθεν εἰνεκ ἐπεὶ μοι ὀρωρεται] ἐνδοθὶ θυμ[ος

Fol. 63 recto. (Ninth quaternion.)

πολ[λο]ῖσ[ιν] γὰρ ἐγῶγε ὀδυσσαμένος τοδ ἱκανῷ
ἀνδρασί[ν] ἠδὲ γυναιξίν ἀνα χθονα πούλυβοτειραν
τῷ δ' Οδ[ύ]σευς ὀνομ' ἐστὼ ἐπώνυμον αὐτὰρ ἐγῶγε
410 ὁπποτ' ἀ[ν] ἠβήσας μητρώϊον ἐς μέγα δῶμα

Fol. 63 verso.

440 [την μεν αρ ουτ ανεμων διαη μενος υγρον α]εντων
 [ουτε μιν Ηελιος φαεθων ακτισιν εβαλλ]εν
 [ουτ ομβρος περαασκε διαμπερες ω]ς αρα πυκνη
 [ην αταρ φυλλων ενεην χυσις ηλιθα] πολλη

Fol. 64 verso.

δ[ακρυοφι πλησθεν θαλερη δε οι εσχετο φωνη
 αψαμει]η δε γενειου Οδυσσηα προσειπειν
 η συ γ' Οδυ[σσευς εσσι φιλον τεκος ουδε σ εγωγε
 475 πριν εγνω]ν πριν παντα ανακτ εμον αμφαφασθαι

Fol. 64 recto.

505 [αυταρ επει νυψεν τε και ηλειψεν λιπ] ε[λ]αιω[ι]
 [αυτις αρ ασσοτερω πυρος ελκετο διφρ]ον Οδυσσευς
 [θερσομενος ουλην δε κατα ρακεε]σσι καλυψεν
 [τοισι δε μυθων ηρχε περιφρων Πηνε]λόπεια·

Fol. 65 recto.

ε[ξ υδ]α[τος και τε σφιν ιαινομαι εισορωσα
 ελθων δ' ε[ξ ορεος μεγας αιετος αγχυλοχειλης
 πασι κατ' [αυχενας ηξε και εκτανεν οι δε κεχυντο
 540 αθροοι εν [μεγαροις ο δ ες αιθερα διαν αερθη

Fol. 65 verso.

[ελθεμεν η κ ασπαστον εμοι και παιδ]ι γε[ι]οιτο]
 570 [αλλο δε τοι ερεω συ δ ενι φρεσι βαλλε]ο σηισιν
 [ηδε δη ηως εισι δυσωνυμος η μ Οδυ]σσης
 [οικου αποσχησει νυν γαρ καταθησω αε]θλα

Fol. 66 verso.

[ενθα κε λεξαιμην συ δε λεξεο τω]ιδ' ενι δ[ικωι
 [η χαμαδις στορεσας ητοι κατα δε]μνια θε[ντων
 600 [ως ειπουσ ανεβαιν υπερωια σι]γαλόει[τα
 [ουκ οιη αμα τη γε και αμφιπολοι] κίον αλλαι
 [εσ δ υπερωι αναβασα συν αμφιπο]λο[ισι γυναιξι
 κλαιεν [επειτ Οδυσηα φιλον ποσιν οφρα οι υπνον
 ηδυν επι [βλεφαροισι βαλε γλαυκωπις Αθην]η

Fol. 66 recto.

υ 26 [εμπλει]ην κνισης [τε και αιματος ενθα και ενθα
 [αιολλη]ι· μαλα δ ωκ[α λιλαιεται οπτηθηναι
 [ως αρ ο] γ' ενθα και εν[θα ελισσετο μερμηριζων
 [οππως δ]η μνηστ[ηρσιν αναιδεσι χειρας εφησει
 30 [μουνος ε]ων [π]ολε[σι σχεδοθεν δε οι ηλθεν Αθηνη
 [ουρανοθεν καταβασα δεμας δ ηικτο γυναι]κι
 [στη δ αρ υπερ κεφαλης και μιν προς μ]υθον ειπεν·
 [τιπτ αυτ εγρησσεις παντων περι κα]μμορε φωτων·
 [οικος μεν τοι οδ εστι γυνη δε τοι ηδ ενι] οικωι·

Fol. 67 recto.

[αυταρ επει κλαιουσα κορεσσατο ον κατ]α θυμον
 60 [Αρτεμιδι πρωτιστον επευξατ]ο δια γυν[αικων
 [Αρτεμι ποτνα θεα θυγατερ Διο]ς· ειθε μοι [ηδη
 [ιον ενι στηθεσσι βαλουσ εκ θυ]μον ελοιο
 [αυτικα νυν η επειτα μ αν]αρπαξασα θυελλα
 [οιχοιτο προφερουσα κατ η]ερόεντα κέλευθα
 65 [εν προχοης δε βαλοι αφορροου] Ωκεανοῖο
 ως δ οτε Π[ανδαρεου κουρας ανελο]ντο θύε[λλαι
 τησι τοκη]ας μεν φθισαν θεοι αι δε λιποντο
 ορφαναι [εν μεγαροι]σι κομισσε δε δι Αφ[ροδιτη

Fol. 67 verso.

[της δ αρ]α κλ[αιουσης οπα συνθετο διος Οδυσσευς
 [μερμη]ριξε δ επ[ε]ιτα δοκησε δε οι κατα θυμον
 [ηδη γι]νωσκουσα πα[ρεσταμεναι κεφαληφι
 95 [χλ]α[ι]ναν μεν συνελ[ων και κωεα τοισιν ενενδεν
 [ε]ς μεγαρον καθεθηκεν [επι θρονου εκ δε βοειην
 [θη]κε θυραζε φερων· Δ[ι] δ ευξατο χειρας ανασχων
 [Ζευ] πατερ ει μ' εθελο[ντες επι τραφερην τε και υγρην
 [ηγετ ε]μην ες [γαιαν επει μ εκακωσατε λιη]ν
 100 [φημη]ν τις μο[ι φασθω εγειρομενων α]νθρώπων
 [ενδοθεν εκ]τοσθε[ν] δ[ε] Δι[ο]ς [τερας αλλο φ]ανητω·
 [ως εφατ ε]υχομενος του δ' εκλ[υε μητιετα] Ζευς·

Fol. 68 verso.

125 [ειματα ε]σσαμενος περι δε ξιφο]ς οξυ θετ ω[μωι
 [ποσσι δ υπο λιπαροισιν εδησ]ατο καλα πέδιλα
 [ειλετο δ αλκιμον εγχος ακα]χημενον οξεί χαλκωι
 [στη δ αρ επ ουδον ιων προς] δ' Ευρυκλειαν ειπε[ν]

[μαια φιλη πως ξεινον ετι]μησασθ' ενι οίκωι
 130 [ευνηι και σιτωι η αυτως] κείται ακηδης·
 [τοιαυτη γαρ εμη μητ]ηρ πιυτη περ ε[ονσα
 εμπληγ[δην ετερο]ν γε τει μερόπων α[νθρωπων
 χειρονα· το[ν δε] τ' αρειον' ατιμησας αποπ[εμπει
 τον δ αυτε π[ρο]σσειπε φιλη τροφος Ευρυ[κλεια

Fol. 68 recto.

[ως εφα]θ' αι δ' αρα [της μαλα μεν κλυον ηδε πιθοντο
 [α]ι μεν εεικοσι βησα[ν επι κρηνην μελανυδρον
 αι δ' αυτου κατα δώμ[ατ] επισταμενως πονεοντο
 160 ες δ' ηλθον δρηστηρ[ες αγηγορες οι μεν επεита
 εν και επισταμενως [κεασαν ξυλα ται δε γυναικες
 [η]λθον απο κρηνης· επ[ι δε σφισιν ηλθε συβωτης
 [τρει]ς σιαλους καταγων [οι εσαν μετα πασιν αριστοι
 [και τους] μεν ρ' ειασε καθ ερ[κεα] καλα νέμεσθαι
 165 [αυτος δ] αυτ' Οδυσηα προσηυδα μ[ειλι]χιοισι·
 [ξειν η α]ρ τι σε μαλλον Αχαιοι εισο[ρο]ωσιν
 [ηε σ ατιμ]αζουσι κατα μέγαρ ως το π[αρ]ος περ·

Fol. 69 recto.

[ανθρωπους πεμπουσιν οτις σφεας ει]σαφ[ικηται
 [και τα μεν εν κατεδησεν υπ αιθουσηι ερι]δουπω[ι
 190 [αυτος δ αυτ] ερεεινε συβωτην αγχι[ι] παραστας·
 [τις δη οδε ξεινος νεον ειληλου]θε συβώτα.
 [ημετερον προς δωμα τεων] δ' ε^{χε}ξ ενται ειναι
 [ανδρων που δε νυ οι γενεη κ]αι πατρис αρουρα·
 [δυσμορος η τε εοικε δεμας β]ασιληϊ ανακτι
 195 [αλλα θεοι δυωωσι πολυπλ]αγκτους ανθρωπους
 196 [οποτε και βασιλευσιν επι]κλώσονται οἷζυν
 198 Τ [και μιν φωνησας επεα π]τεροεντα προσήυδ[α
 χ[αιρ]ε πα[τερ ω] ξεινε γε[νοιτο] τοι ες περ οπίσσω
 200 ολβος· ἀταρ [μεν νυ]ν [γ]ε κακοις εχ[εαι] πολεεσ[σι
 Ζευ πατερ ο[ν τ]ις σειο θεῶν ολωτερος αλλ[ος
 ουκ ελεαιρε[ις] ανδρας επην δη γείν[εαι] αυτος
 197 ἥ και δεξιτερη δειδίσκετο χεῖρι παραστὰς

Fol. 69 verso.

[και κεν δ]η π[αλαι] αλλον υπερμενεων βασιληων
 [εξικομ]ην [φενγων] επει ουκετ ανεκτα πελονται
 [αλλ] ε[τι] τον [δυστηνον] οιομαι ει ποθεν ελθων

- 225 ἀνδρῶν μνη[στηρῶν σκεδασιν κατα δώματα θειῇ
 [το]ν δ' ἀπαμειβομέν[ος προσεφη πολυμήτις Ὀδυσσεύς
 [βο]υκόλ'. ἐπεὶ οὔτε κἀ[κω]ι οὐτ' ἀφρονὶ φῶτι εἰοικας
 [γ]ινώσκω δὲ καὶ αὐτ[ὸς] ὁ τοι πινυτὴ φρένας ἰκεῖ
 τουνεκα τοι ἐρέω· καὶ [ἐπὶ] μέγαν ὄρκον ὁμῶμαι
 230 [ἴ]στω νῦν Ζεὺς πρῶτ[α] θεῶν ξένη τέ τρεπέζα
 [ιστι]ῇ δ' Ὀδυσσῆος ἀμυμ[ονος] ἣν ἀφίκανω
 [ῆ] σέ[θεν] ἐνθαδ' εὐντοῖς ἐλευσεται οἰκαδ' Ὀδυσσεύς
 [σοισιν] δ' ὀφθαλμοῖσιν ἐπ[ι]οψέαι αἱ κ' ἐθέ[λη]σθα
 [κτεινο]μένους μνηστήρας οἱ εἰ[θα]δε κοίρανεοῦσι
 235 [το]ν δ' αὐτ[ὲ] προσεεῖπε βῶων ἐπιβου[κο]λος ἀνῆρ·
 [αἱ γὰρ] τοῦτο] ξεῖνε ἐπὸς τελεσείει Κρονίων

Fol. 70 verso.

- [Τηλεμαχος δ Ὀδυσση καθιδρνε κερδεα ν]ω[μῶν]
 [ἐντος] εὐσταθεὸς μεγάρου κατὰ λαινὸν οὐ[δο]ν
 [διφρον] αἰκελίον καταθείς ὀλιγὴν τέ τ[ρα]π[ε]ζαν
 260 [παρ] δ' ἐτίθει σπλαγχνῶν μοίρας ἐν δ' οἶν[ο]ν ἔχενεν
 [ἐν] δέπαι χρυσέω καὶ μιν πρὸς μύθ[ο]ν εἰπεν·
 [ἐν]ταυθοὶ νῦν ἦσο μετ' ἀνδράσιν οἰ[νο]ποτάζων
 [κερτομίας] δὲ τοι αὐτὸς ἐγὼ καὶ χεῖ[ρα]ς ἀφ' ἔξω
 [παντῶν] μνηστήρων ἐπεὶ οὐ το[ι] δῆμιος ἐστίν
 265 [οἶκος] ὁδ' ἀλλ' Ὀδυσσῆος ἐμοὶ δὲ κτ[η]σατο κείνους
 [ὕμεις] δὲ μνηστῆρες ἐπισχετέ θ[υ]μὸν ἐνιπῆς
 [καὶ] χειρῶν ἵνα μὴ τις ἐρίς κ[αὶ] νείκος ὀρήται·
 [ὥς] ἐ[φά]θ' οἱ δ' ἀρα πάντες ὁδ[α]ξ' ἐν χεῖλεσι φυντε[ῖς]
 Τηλεμαχ[ὸν] θαυμάζ[ο]ν ὁ θαρσαλέως ἀγορευ[ε]
 270 τοῖσιν δ' Ἀντ[ιν]οὸς μετ' ἔφη Εὐπείθεος υἱὸς
 καὶ χαλεπὸν περ εὐντὰ δεχόμεθα θυμὸν Ἀ[χαιο]

Fol. 70 recto.

- [μοιραν] μέν δ' ἔξινος ἔχει παλαιὸς ἐπειοικεν
 [ιστὴν] οὐ γὰρ [καλὸν] ἀτεμβεῖν οὐδὲ δικαίον
 295 [ξείνου]ς Τη[λεμαχου] ὅς κεν ταδὲ δώμαθ' ἰκῆται
 [ἀ]λλ' ἀγε οἱ καὶ ἐγὼ δώ ξείνιον ὄφρα καὶ αὐτὸς
 [ῆ] λοετροχωμῶ δω[ῆ]ι γέρας ἥ τ' αἰ ἀλλῶι
 δμῶν οἱ κατὰ [δωματ] Ὀδυσσῆος θείοιο
 ὥς εἰπὼν ἐρριψέ β[ρο]χὸς ποδὰ χεῖρι παχείῃ
 300 [κ]είμενον ἐκ κανέ[οιο] λαβὼν ὁ δ' ἀλευάτ' Ὀδυσσεύς
 [ῆ] κα παρακλινάς κ[ε]φαλὴν μείδῃσεν δὲ θυμῶι
 [σαρ]δανίον μάλα [τοῖον] ὁ δ' ἐνδμήτον βάλε τοίχον
 303 [Κτ]η[σιππον] δ' ἀρα Τηλε[μαχος] ἠνιπαπέ μύθῳ

305 [ουκ εβ]αλες τον ξεινον α[λευατο γαρ βελος αυ]τος
 [η γαρ κεν] σε μεσον βαλον εγχ[ει οξυοειν]τι·
 [και κε τοι] αντι γαμοιο πατηρ ταφον αμ[φ]επονείτο
 [ενθαδε τω] μη τις μοι αεικειας ενι δημωι

Fol. 71 recto. (Tenth quaternion.)

330 [τοφρ ου τις νεμεσις μενεμεν τ ην ισ]χε[μ]ν[αι τε
 [μνηστηρας κατα δωματ επει τοδε κε]ρδι[ο]ν η[εν
 [ει νοστησ Οδυσσευς και υποτροπος ικε]το δωμα
 [νυν δ ηδη τοδε δηλον ο τ ουκετι ν]οστιμος εστιν
 [αλλ αγε σθη ταδε μητρι παρεξο]μενος καταλεξο[ν
 335 [γρημασθ ος τις αριστος ανηρ και] πλειστα πορηισιν
 [οφρα συ μεν χαιρων πατρωια] παντα νέμηαι
 [εσθων και πινων η δ αλλου δ]ῶμα κομιζηαι
 [τον δ αυ Τηλεμαχος πεπνυ]μενος αντιον ηυδα
 [ου μα Ζην Αγελαε και αλγεα π]ατρος εμοιο
 340 [ος που τηλ Ιθακης η εφθιτ]αι η αλάληται
 ου τι δια[τριβω μητρος γ]αμον· αλλα κελεύω
 γρημασθ ω[ι κ εθε]λληι ποτι δ' ασπετα δῶρα διδωμι
 αιδεομαι δ' αέκουσαν απο μεγαροιο [δι]ξ[ε]σθαι
 μυθωι αναγκαιωι· μη τουτο θεος τελέσειεν

Fol. 71 verso.

365 [εισι μο]ι οφ[θαλμοι τε και ονατα και ποδες αμφω
 [και] ν[ο]ος [εν στηθεσσι τετυγμενος ουδεν αεικης
 τ[οι]ς εξειμ[ι θυραζε επει νοεω κακον υμμιν
 ερχομενο]ν το κεν ου τις υπεκφυγοι ουδ αλειαιτο
 μνηστηρω]ν οι δωμα κατ αντιθεου Οδυσσος
 370 ανερας υβριζο[ντες ατασθαλα μηχανασθε
 ως ειπων εξή]λθε δομων ευναιεταοντων
 ἴκετο δ' ες Πειρα[ιον ο μιν προφρων υπεδεκτο
 μνηστηρες δ' α[ρα παντες ες αλληλους ορωντες
 Τηλεμαχον ερε]θιζον επι ξεινοις γελωοντες
 375 [ω]δε δε τις ειπεσκ[ε νεων υπερηνορεοντων
 [Τηλεμαχ' ου τις σειο [κακοξεινωτερος αλλος
 [οιο]ν μεν τινα τουτο[ν εχεις επιμαστ]ον αλητην
 [σιτο]ν και οινου κεχρημενο[ν ουδε] τι έργων
 [εμπαιον]· ουδε βιης· αλλ' αυτως αχθος αρουρης
 380 [αλλος δ α]υτε τις ουτος ανεστη μαντένεσθαι

Fol. 72 verso.

υ

[αλλ ει μοι τι πιθο]ι[ο το κεν πολυ κερδιον ειη

10 lines lost.

392 [δορπου δ ουκ αν πως αχαριστερ]ον α[λ]λο γε[νοιτο]
 [οιον δη ταχ εμελλε θεα και κα]ρτερος ἀνηρ
 [θησεμεναι προτεροι γαρ αεικεα μ]ηχανο[ωντο]

[ῥ]

[φ]

[τηι δ αρ επι φρεσι θηκε θεα γλανκωπι]ς Αθηνη
 [κουργη Ικαριοιο περιφρονι Πην]ελοπειη
 [τοξον μνηστηρεσσι θεμεν πολι]ον τε σίδηρον
 [εν μεγαροις Οδυσηος αεθλια κα]ι φονου αρχην
 5 [κλιμακα δ υψηλην προσεβησ]ετο οιο δομοιο·
 [ειλετο δε κληιδ ευκαμπεα χ]ειρι παχειη
 [καλην χαλκειην κωπη δ ελ]εφαντος επῆεν·
 [βη δ ιμεναι θαλαμον δε συν α]μφιπολοισι γυναιξιν
 [εσχατον ενθα δε οι κειμηλι]α κείτο ανακτος
 10 χ[αλκος τε χρυσος τε πολυ]κμητος τε σίδηρο[ς]
 ενθα δε τοξον κει]το παλιντονον· ηδε φ[αρετρη]
 ἰδοκος· πολλοι δ' ενεσαν στονόεντε[ς οιστοι]
 δωρα τα οι ξεινος Λακεδαιμονι δω[κ]ε τ[υχησας]
 Ἴφιτος Ευρυτίδης· επιύκελος αθαν[ατοισι]

Fol. 72 recto.

[την η]ν [οι παρεθηκεν επειτα δε πεφνε και αυτον]
 30 [ιππ]ους [δ αυτος εχε κρατερωνυχας εν μεγαροισι]
 [τας ερε]ω[ν Οδυσηι συνηντετο δωκε δε τοξον]
 [το πρι]ν [μ[εν ρ εφορει μεγας Ευρυτος αυταρ ο παιδι]
 κ[αλ]λ[ι]π' απ[οθνησκων εν δωμασιν υψηλοισι]
 τωι δ' Οδυσε[υς ξιφος οξυ και αλκιμον εγχος εδωκεν]
 35 αρχην ξειν[ισυνης προσκηδεος ου δε τραπεζη]
 γνωτην αλλη[λων πριν γαρ Διος υιος επεφνεν]
 [Ἴ]φιτον Ευρυτ[ιδην επικελον αθανατοισιν]
 ος οι τοξον εδωκε το δ ου ποτε διος Οδυσευς
 ερχομενος πολ[εμον δε μελαιναων επι ιηων]
 40 ηρειτ'· αλλ' αυτο[ν μνημα ξεινοιο φιλοιο]
 [κε]σκει' ενι μμεγ[αροισι φορει δε μιν ης επι γαιης]
 [η δ] οτε δη θαλαμον [τον αφικετο δια γυναικων]
 [ουδο]ν τε δρυϊνον προ[σεβησετο τον ποτ]ε τεκ[τω]ν
 [ξεσσο]ν επισταμενωσ και επι [σταθ]μην ἴθυνεν·
 45 [εν δε στα]θμους αρσε θυρας δ' επεθηκε φαεινας
 [αυτικ αρ] η [γ]' [ἰ]μαντα θοωσ απέλυσε κορώνης
 [εν δε κληιδ] ηκε· θυρεων δ' ανεκοπτεν οχηες

Fol. 73 verso.

ϕ

48 [αὐτὰ τιτυσκομέν]η· [τὰ δ' ἀνεβραχεν ἤντε ταυρος
[βοσκομένος λειμῶνι τοσ' ἐβραχε καλά θυρετρα

7 lines lost.

[ἦ δ' ἐπεὶ οὖν ταρφήθῃ πολυδακρυτοιο γοοί]ο
[βῆ ρ' ἰμεναι μέγαρον δὲ μετὰ μνηστ]ήρας ἀ[γανους
[τοξὸν ἐχουσ' ἐν χειρὶ παλιντονον ἠδὲ φ]αρέ[τρην

60 [ιοδοκὸν πολλοὶ δ' ἐνεσαν στονοεῖντες οἰ]στοὶ

1 line lost.

[κεῖτο πολὺς καὶ χαλκὸς αἰθλία τοιο ἀνακτ]ος
[ἦ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικ]ῶν

64 [στῆ ρα παρὰ σταθμὸν τεγέος πυκα πο]ι[η]τ[ο]ρ[ο]

67 [αὐτὶκα δὲ μνηστήρσιν μετηνῦδα καὶ φ]άτο μῦθ[ον
[κεκλυτε μὲν μνηστήρες ἀγήνορες οἱ τ]οδε δῶμα
[ἐχραετ' ἐσθιεμεν καὶ πινεμεν ἐμμενε]ς αἰεὶ

70 [ἀνδρὸς ἀποιχομένοιο πολὺν χρόνον οἴ]νδε τιν' ἀλλήν
[μῦθον ποιήσασθαι ἐπισχεσίην ἐδύ]νασθε
[ἀλλ' ἐμὲ ἱεμένοι γῆμαι θεσθαι τ]ε γυναικῶ
[ἀλλ' ἀγετε μνηστήρες ἐπεὶ τοδε φ]αίνεται' ἄεθλον
[θήσω γὰρ μέγα τοξὸν Ὀδυσσεύος] θέϊοιο

75 [ὅς δ' ἐκεῖ ρηϊτὰ ἐντανύσσει βί]ον ἐν παλάμῃσιν
[καὶ διοϊστεύσει πελεκέων δυο]κάϊδεκα πάντων
[τῶι κεν ἀμ' ἐσποιμὴν νοσ]φισσαμένη τοδε δῶμα
κ[ο]υριδίο[ν] μαλα καλο[ν] ἐνιπλείον βιοτοιο

του ποτε μεμνησεσθαι οἶομαι ἐν περ οἴνειρῳ
80 ὥς φάτο καὶ ρ' Εὐμαιοὶ ἀνάγει διὸν υφ[ο]ρβον
τοξὸν μνηστήρεσσιν θέμεν πολίο[ν] τε σιδήρον
δακρυσας δ' Εὐμείος ἐδεξάτο καὶ κ[α]τέθηκε

Fol. 73 recto.

[μνηστ]ήρ[εσσιν] αἰθλον ἀαατον οὐ γὰρ οἶω
[ρηιδί]ως το[δε] τοξὸν εὐξοὸν ἐντανυεσθαι
[οὐ γὰρ τ]ίς μ[ετὰ] τοῖος ἀνὴρ ἐν τοῖσδεσι πασιν
[οἷος] Ὀδυσσεύς [ἐσκεν] ἐγὼ δὲ μιν αὐτὸς ὀπώπα

95 [κα]ὶ γὰρ μνημ[ῶν] εἰμι παῖς δ' ἐτι νηπιὸς ἦα
[ὥς φ]άτο· τῶ[ι] δ' ἀρα θυμὸς ἐνὶ στήθεσσιν ἐώλπει
[νευ]ρήν ἐντ[αννεῖν] διοϊστεύειν τε σιδήρον
[ἦτοι] οἷστο[ν] γέ πρῶτος γεύσεσθαι ἐμελλεν
[ἐκ χε]ῖρῶν Ὀδυσσεύος ἀμύμονος οὐ τοτ' ἀτίμα

100 [ἡμέ]νους ἐν μ[ε]γαροῖς ἐπὶ δ' ὤρνυε πάντας ἐταίρους
τοῖσι δὲ κα[ὶ] μετεῖφ' ἱερὴ ἰς Τηλεμαχόιο
ὦ ποιοι· ἦ [μα]λα μὲ Ζεὺς ἀφρόνα θῆκε Κρονίων

μητηρ μεν μοι φησι φιλη πινυτη περ εουσα
 αλλ' ω αμ' ἔψ[ε]σθαι νοσφισαμενη τοδε δωμα
 105 αυταρ εγω γελ[ω] και τερπομαι αφρονι θυμωι
 αλλ αγετε μνη[στηρες] επει τοδε φαινετ αεθλον
 οη νυν ουκ εστι [γυνη] κατ Αχαιδα γαιαν
 108 ουτε Πυλου ἱερη[ς] οντ Αργεος ουτε Μυκηνης
 110 [κα]ι δ αυτοι τοδε τ' ἴ[σ]τε τι με χρη μητερος αινου
 [αλλ] αγε μη μνησισι [παρελκετε μηδ] ετι τοξου
 [δηρ]ον αποτρωπᾶσθε τα[νυστυος] οφρ[α] ἴδωμεν
 [και δε] κεν αυτος ἐγω του τοξου πειρησάμην.
 [ει δε κεν] εντανύσω· διοΐστευσω τε σιδηρου.
 115 [ου κε μοι] αχ[νυμένη] ταδε δωματα πότνια μήτηρ
 [λειποι] αμ α[λλωι] ἰούσ' οτ' εγω κατόπισθε λιποίμην·

Fol. 74 recto.

οι[ος] τ ηδη πατρο[ς] α[εθλια] καλ ανελεσθαι
 η [και] απ ωμοιιν χλαιναν θετο φοινικοεσσαν
 ο[ρθος] αναιξας απο δε ξιφος οξυ θετ ωμων
 120 π[ρωτον] μεν πελεκεας στησεν δια ταφρον ορυξας
 π[ασι] μιαν μακρην και επι σταθμην ιθυνεν
 α[μφι] δε γαιαν εναξε ταφος δ ελε παντας ιδοντας
 ω[ς] ευκοσμως στησε παρος δ ου πωποτ οπωπει
 [στη] δ αρ επ ουδον ιων και τοξου πειρητ[ι]ζε·
 125 [τρεις] μεν μιν πελεμιξεν ερυσσεσθαι] μενεαιν[ων]
 τ[ρεις] δε μεθηκε βιης η[θ]ελε θυμ[ος]
 νε[υρην] εντανυνειν διοιστευνειν τε] σιδηρο[ν]
 κα[ι] νυ κε δη ρ ετανυσσε βιηι το τετ[αρτον] ανελκων
 αλ[λ] Οδυσσευς ανενευε και εσχεθε[ν] ἱεμενον π[ερ]
 130 το[ις] δ αυτις μετεειφ ιερη ις Τηλε[μάχοιο]
 [ω ποποι] η και επειτα κακος τ εσομαι] και ακεικ[υς]
 [ηε] νεωτερος ειμι και ου πω χερσι π[ε]ποιθα
 [ανδρ] απαμυνασθαι οτε τις προτερο[ς] χαλεπη[ν]ηι
 [αλλ] αγεθ οι περ εμειο βιηι προφερεσ[τεροι] εστε
 135 [τοξου] πειρησασθε και εκτελεωμεν] αεθλον·
 [ως] ειπων τοξον μεν απο εο θηκε] χαμαζε
 [κλινας] κολλητησιιν ευξεστηις σ[ανιδεσσιν]
 [αυτου] δ ωκυ βελος καληι προσεκλι[νε] κορώνηι.
 [αψ] δ αυτις κατ αρ εξετ επι θρονου ε[νθεν] ανεστη·
 140 [τοισιν] δ Αντινοος μετεφη Ευ[πείθεος] υιός·
 [ορνυσθ] εξειης επιδεξια παντε[ς] εταιροι·
 [αρξαμενοι] του χωρου οθεν τ] επιονοχοεύει
 [ως] εφ'ατ Αντινοος τοισιν δ ε[πι]νηδανε μυθος·
 Α[λειωδης] δε πρωτος αν[ι]στ[ατο] Ἡνοπος υιος

145 ο σφι θυοσ[κοος] ἔσκε· παρα κρητηρα δε κᾶλον
 ἵξε μυχόιτ[α]τος αἶει ατασθαλιαι δε οι ὀιω
 ἐχθραι εσαν· πασιν δε νεμεσσα μνηστη[ρ]εσσιν
 ος ρα τοτε πρωτος τοξον λαβε και β[έ]λος ωκν
 στη δ' αρ' επ ουδὸν ιων· και τοξου π[ε]ιρητιζειν

Fol. 74 verso.

150 [ου δε μιν εντανυσε] πριν γαρ [καμε χειρας ανελ]κων
 [ατριπτους απαλας] μετα δε μνη[στη]ρσιν ειπεν
 [ω φιλοι ου μεν εγ]ω τανυω λα[βε]τω δε και αλλος
 [πολλους γαρ τοδε τοξον α]ρισ[τη]ας κεκαδησει

3 lines lost.

[νυ]ν μεν τ[ι]ς και ελπετ ενι φρεσιν ηδε μενοιναι
 [γη]μαι Πη[ν]ελόπ[ειαν] Οδυσσηος παρακοιτιν
 [αυτα]ρ επην τ[ο]ξου πειρησεται ηδε ιδηται
 160 [α]λλην δη τιν [επειτα] Αχαιαδων ευπεπλων
 μνασθω εεδ[νοισιν] διζημενος η δε κ επειτα
 [γ]ημαιθ' ος κ[ε] πλειστα ποροι και μορσιμος ελ[θου]
 ως αρ εφω[νη]σεν και απο εο τοξον εθηκ[ε]ν
 [κλι]νας κολ[λη]τησιν ευξεστης στανιδεσσιν

165 [αυ]του δ' ωκ[υ] βελος καληι προσεκλινε κορωνηι
 α[ψ] δ αυτις κ[α]τ αρ εξετ επι θρονου ενθεν ανεστη
 Αντινοος δ [ενενιπεν] επος τ εφат εκ τ ονομαζε
 Λειωδες· πο[ι]ον σε επος φυγεν ερκος οδοντων
 δεινον τ' αρ[γα]λεον τε νεμεσσωμαι δε τ ακουων

170 ει δη τουτο γε τ[ο]ξον αριστηας κεκαδησει
 θυμου και ψυχ[ης] επει ου δυνασαι συ τανυσσαι
 [ο]ν γαρ πω σεγε τ[ο]ιον εγεινατο ποτνια μητηρ
 οιον τε ρυτηρα β[ι]ου τ εμεναι και οιστων
 αλλ' αλλοι ταννο[υ]σι ταχα μνηστηρες αγαυοι

175 ως φατο· και ρ' εκελ[ευσε] Μελανθιον αιπολον αιγων
 αγρει πυρ δη κείον ε[ν]ι μεγαροισι Μελανθεν
 [π]αρ δε τιθει δίφρον τε [με]γαν κ[αι] κωας επ αυτου
 [εκ δε] στέατος ἐνεικε μεγαν τροχο[ν] εν[δον] εοντων
 [οφρα] νεοι θάλποντες επιχρειοντε[s] αλοιφήι

180 [τοξου πει]ρώμεσθα και εκτελέωμεν ἀέθλον
 [ως φαθ ο δ αιψ] ανε[[ν]]καιε Μελανθιος ακάματον πυρ
 [παρ δε φερων] δίφρον θήκαν και κωας επ αυτοῦ·

Fol. 75 verso.

φ

εκ δι[ε] στεα[τος] ενεικε μέγαν τρὸ[χον] ενδον εοντος
 τω[ι] ρα νεοι θαλ[πον]τες επε[ι]ρω[ν]τ ου δε δυνατο
 185 εν[ταν]υσαι π[ο]λλον δε βιης επιδευεες ησαν

- Αν[τινοος δ' ετ' επειχε και Ευρυμαχος θεοειδης
 αρ[χοι μνηστηρων αρετηι δ' εσαν εξοχ' αριστοι
 τω [δ' εξ οικου βησαν ομαρτησαντες αμ' αμφω
 βο[υκολος ηδε συφορβος Οδυσσηο]ς θειο[ι]ο·
 190 εκ [δ' αυτος μετα τους δομον ηλ]υθε διος Οδυ[σσευς
 α[λλ' οτε δη ρ' εκτος θυρεων εσαν η]δε και αυλης
 φ[ι]θεγξαμενος σφ' επεεσσι προ]σήνδα μειλιχί[οι]σι
 βο[υκολε και συ συφορβε] επος τι κε μ[υ]θησάμην
 η α[υτος] κευθω φασθαι δε με θυμο]ς ανωγε·
 195 πο[ιοι κ' ειτ' Οδυσηι] αμυνεμεν ει[π] ποθεν έλθοι
 ω[δε] μαλ' εξαπνης και τις θεος α[ν]τον ενεικαι·
 η [κε μνηστηρεσσιν] αμυνοιτ' η Οδ[υσσ]η·
 [ειπαθ' οπως υμεας] κραδιη θυμος τε κε[λε]νει·
 [τον δ' αυτε προσεειπε] βοων επι]βουκολος ανηρ
 200 [Ζευ πατερ αι γαρ τουτο] τελευτησε]ιας εέλδωρ
 [ως ελθοι μεν] κεινος ανηρ αγαγοι[·] δε ε δαιμων·
 [γνοιης χ' οη] εμη δυναμεις και χει[ρι]ρες έπονται
 [ως δ' αυτως] Ευμαιιος επευχετο π[α]σι θεοισι
 [νοστησαι Οδυσηα] πολυφρονα ο[ν] δε δομον δε
 205 [αυταρ] επει δη των γε νοον νημ[ε]ρτε ανέγνω
 [εξαυτις σφ' επεεσσιν] αμειβομε]νος προσεειπεν
 [ενδον μεν δη] οδ' αυτος εγω κακ[α] πολλα μογήσας
 [ηλυθον] εικοστωι ετει ες πατ[ρ]ίδα γαίαν
 [γινωσκω δ' ως σφωιν] εελδ[ο]μενοισιν ικανω
 210 [οιοισι] δμ[ωων των] δ' α[λ]λων ου τευ άκουσα
 ευξαμενου [εμε] αυτις υπ[ο]τροπον οικαδ' ικ[ε]σθαι
 σφωιν δ' ως ε[σ]σεται περ αληθειην καταλεξ[ω]
 ει χ' υπ' εμοιγε θεός δαμασση μνηστῆρας [αγανους
 αξομαι] αμφοτεροις αλοχους και κτημ[α]τα οπασσω
 215 οικια τ' εγγυς εμείω τετυγμενα και μ[οι] επειτα
 Τηλεμαχου εταρω τε κασιγνητω τε [εσεσθον]

Fol. 75 recto.

- [ει δ' αγε] δη και σημ[α] α[ρ]ιφραδες άλλ[ο] τι δειξω
 218 [οφρα μ' ευ γνωτο]ν π[ι]στωθητον τ' [ενι θυμωι
 221 [ως ειπων] ρακέ]α μεγάλης αποε[ργαθεν] ουλης
 [τω δ' επει] εισιδετ[η]ν ευ τ' εφρασ[σαντο] εκαστα
 [κλαιον αρ' αμφ' Ο]δυσηα δ[αι]φρονα χειρε βαλοντ[ε]
 [και κυνεον] αγαπαζομενοι κεφαλην τε και ωμο]υς
 225 [ως δ' α]ντ[ω]ς Οδυ[σσευς] κεφαλ[α]ς και χειρας εκυσσ[ε]
 [και ν]ν κ' οδυρομενοισ[ιν] εδυ φ[α]ος ηελιοιο
 [ει] μη Οδυσσευς αυτ[ος] ερυκακε φωνησεν τε
 [π]ανυεσθον κλαν[θ]μοιο γοοιο τε μη τις ιδηται

- [εξ]ελθων μεγάρ[οιο αταρ ειπηισι και εισω
 230 [α]λλα προμνησ[τινοι εσελθετε μηδ αμα παντ]ες
 πρωτος εγω· με[τα δ υμμες αταρ τοδε σημα τετυχ]θω·
 [α]λλοι μεν γαρ π[αντες οσοι μνηστηρες αγαυοι
 [ο]υκ εασουσι[ν εμοι δομεναι βιον ηδε φαρετρην
 αλλα συ δι Ε[υμαιε φερων ανα δωματα τοξον
 235 εν χειρεσσι[ν εμοι θεμεναι ειπειν δε γυναιξι
 κληῖσσαι με[γαροιο θυρας πυκινως αραρυιας
 ην δε τις η σ[τοναχης ηε κτυπου ενδον ακουση
 ανδρων η[μετεροισιν εν ερκεσι μη τι θυραζε
 προβλωσκει[ν αλλ αυτου ακην εμεναι παρα εργωι
 240 σοι δε Φιλοιτιε [διε θυρας επιτελλομαι αυλης
 κληῖσσαι κλη[ιδι θωως δ επι δεσμον ιηλαι
 ως ειπων ειση[λθε δομους ευναιεταοντας
 εξετ' επειτ' επι [διφρον ιων ενθεν περ ανεστη
 ες δ αρα και τω δμ[ωε ιτην θειου Οδυσσης
 245 Ευρυμαχος δ' ηδη [τοξον μετα χερσιν ενωμα
 θαλπων ενθα και ενθα [σ]ελα[ι πυρος α]λλα μ[ιν ου]δ' ως
 [εντ]ανυσαι δυνατο· μεγα δ' εστ[ενε] κυδαλιμον κηρ·
 [οχθ]ησας δ αρα ειπεν· επος τ εφατ' εκ τ ονομαζε
 [ω πο]ποι η μοι αχος περι τ' αυτου και περι παντων·
 250 [ου τι γα]μου τοσσουντον οδυρομαι αχυνμενος περ
 [εισι και αλλαι] πολλαι Αχαιῖδες· αι μεν εν αυτηι
 [αμφιαλωι Ιθ]ακη αι δ αλληισιν πολιεσσιν·

Fol. 76 recto.

φ

- αλλ' ε[ι δη το]σσονδε βιης επιδ[ευεες ειμεν
 αντ[ιθεου Οδυσ]ῆος· ο δ' ου δυναμ[εσθα τανυσσαι
 255 το]ξον ελεγχειη[ν] δε και εσσομεν[οισι πυθεσθαι
 τον [δ αυτ Αντι]νοος [πρ]οσεφη Ε[υπειθεος υιος
 Ευρ[υμαχ ουχ ουτως εσ]ται· νοξ[εις δε και αυτος
 νυ[ν μεν γαρ κατα δημο]ν εορτ[η] τοιο θ[εοι]ρ
 αγ[νη τις δε κε τοξα τιται]νοιτ' αλλα εκηλοι
 260 κα[τθет αταρ πελεκεας γε κα]ι ει κ' ειωμεν απαντας
 εσ[ταμεν ου μεν γαρ τιν αναι]ρησεσθαι οἴω
 ελ[θουνт es μεγαρον Λαερτιαδε]ω Οδυσσης
 αλ[λ αγет οиноχοος μεν επαρξ]α[σθω δεπάεσσιν
 οφ[ρα σπεισαντες καταθειομεν] αγκύλα τόξα
 265 [η]ω[θεν δε κελεσθε Με]λανθιον α[ιπό]λον αιγών
 αιγ[ας αγειν αι πασι μεγ] εἰσοχοι αιπο[λί]οισιν
 οφ[ρ επι μηρια θεντες Απολλωνι] κλυτοτόξωι
 τ[οξου πειρωμεσθα και εκτελεωμε]ν άεθλον
 [ως εφατ Αντινοος τοισιν δ επιηνδ]ανε μυθος·

- 270 [τοισι δε κηρυκες μεν υδωρ επι χειρα]ς έχευαν
 [κουροι δε κρητηρας επεστεψαντο πο]τοιο·
 [νωμησαν δ αρα πασιν επαρξαμεν]οι δεπαεσσιν·
 [οι δ επει ουν σπεισαν τε πιον θ οσο]ν ηθελε θυμος
 [τοις δε δολοφρονεων μετεφη] πολυμητις Οδυσσευ[ς
 275 [κεκλυτε μεν μνηστηρες αγακλε]ιτης βασιλειης·
 277 [Αντινοον δε μαλιστα και Ευρυ]μαχον θεοιειδα
 [λισσομ επει και τουτο επο]ς κατα μοιραν ειπεν·
 [νυν μεν παυσαι τοξον επιτρ]εψαι δε θεοισιν
 280 η[ωθε]ν δ[ε] θεος δωσει κρατος ωι κ εθελησι·
 αλλ' αγ εμοι τ[οδε το]ξον ευξοον οφρα μεθ' υμ[ιν]
 χειρων και σθενης πειρησομαι· ει μοι ετ' εστ[ιν]
 ις· διη παρος εσκειν ενι γναμπτοισι μελεσσ[ιν]
 η ηδη μοι ολεσσειν αλη τ' ακομιστή τε
 285 ως εφαθ' οι δ αρα παντες υπερφιαλω[ς νεμεσησαν
 δεισαντες μη τόξον ευξοον ενταν]υσειεν

Fol. 76 verso.

Plate 9.

- 291 [μυθων] ημ[ε]τερων και βήσιος· ουδε τις άλλος
 292 [ημ]ετερων μυθων ξείνος και πτωχος ακούει·
 287 [Αντινοος δ ενεν]ιπεν επος τ εφατ' εκ τ ονο]μ[α]ζε
 [α δειλε ξεινων ε]νι τοι φρενες ουδ [ηβαιαι
 [ουκ αγαπαις ο εκη]λος ενι μεγα[ροισι]σι
 290 [δαινυσαι ουδε τι] δαιτος α[μ]ερδε[αι αυταρ ακουε]ις
 293 [οινος σε τρωει] μελιηδ[ης ος τε και αλλους
 [βλαπ]τ[ει] ος α[ν] μ[ι]ν χα[ν]δον εληι μηδ αισιμα πί]ν[η]ι·
 295 [οινος] και Κενταυρον α[γακλυτον Ευρυτιωνα
 αασ ενι μεγαρωι με]γαθυμου Πειριθοοιο
 ες Λαπιθας ελθον[θ ο δ επει φρενας αασεν οινωι
 μαينوμενος κα]κ ερεξε δομον κατα Πειριθοοι[ο]·
 [η]ρωας δ' αχος ξίλε δι εκ προθυρου δε θυραζε
 300 ελκον αναί]ξα[ντες απ ουατα νηλει χαλκωι
 ρινας τ' αμησ]αντες ο δε φρεσιν ηισιν αασθεις
 ηίεν ην άτ[ην ο]χεων αεσιφροσι θυμωι
 εξ ου Κεντα[υροιςι και ανδρασι νεικος ευτυχθ]η
 [οι τ' αυτωι π]ρωτωι κακον ευρετο οιοβαρειων
 305 ως και σοι μ[ε]γα πημα πιφανσκομαι αι κε το τοξον
 εντανυσθ]ις ου γαρ τευ επητνος αντιβολησεις
 307 ημετερωι ε[νι] δημωι αφαρ δε σε νηι μελαινηι
 309 πεμψομεν· ε[ν]θεν δ ου τι σαωσεται αλλα εκηλος
 310 πινε τ[αι]] μηδ' [εριδαινε μετ ανδρασι κουροτεροιςι
 τον δ αυτε προσ]ειπε περιφρων Πηνελοπεια
 Αντινο· ου μεν [καλον ατεμβειν ουδε δικαιον

ξεινους Τηλεμ[αχου ος κεν ταδε δωμαθ ικηται
 ελπεαι· αι χ' ο ξειν[ος Οδυσσης] μεγα τοξον
 315 εντανυσηι χερσιν ?[ε βιηφι τε ηφι πιθη]σα[ς
 [οι]καδε μ' άξεσθαι και εην θ[ησεσθ]αι άκοιτιν·
 [ουδ] αυτος που τουτο γ' ενι στηθεσσιν εολπε·
 [μηδ]ε τις υμειων τουτο γ' εινεκα θυμον αχεύων
 [ενθαδε] δαινυσθω· επει ουδε μεν ουδε εοικε·
 320 [την δ αυτ Ευρ]υμαχος Πολυβου παις αντιον ηνδα·
 [κουρη Ικαριο]ιο περιφρων Πηνελόπεια·

Fol. 77 recto.

ϕ

ου τι σε τουδ' αξεσθαι οϊομεθ'· ο[υ]δε εοι[κεν]
 αλλ'· [αισχυνο]μενοι φατιν ανδρω[ν ηδε γυν]αικων
 μη [ποτε τις ει]πησι κακωτερος αλ[λος Αχαιω]ν
 325 η π[ολυ χειρου]ες άνδρες αμυμονο[ς ανδρος]· ά[κοιτιν
 μ[ω]νται ουδε τι τοξον ε[υ]ξοον [ε]ν[τ]α[μ]ι[ν]ουσιν
 αλλ'· [αλλος τις πτωχος ανηρ] αλα[λ]ημενος [ε]λθω[ν
 ρη[ϊδιως ε]τανυσσε βιον δια δ' ηκε σιδηρου·
 ω[ς] ερεουσ ημιν δ αν ελεγ[χ]εα ταυτα γενοιτο·
 330 το[ν δ αυτε προσεειπε] περιφρων Πηνελοπεια·
 Ευρ[υμαχ ου] πως εστιν ευκλεια[ς] κατα δ[η]μον
 εμ[μ]εναι οι δη οικον ατιμαζον[τες] εδουσιν
 αυ[δρος] αριστ[η]ς τι δ ελεγχεα τα[υ]τα τιθεσθε·
 ου[τος] δε ξεινος μαλα μεν μεγα[ς] ηδ' ευπηγη·
 335 αυ[δρος] δ εξ αγαθου γενο[ς] ευχεται[ι] εμμεναι υι[ος]·
 [αλλ] αγε οι δοτε τοξον ευξοον οφρα ιδωμ[εν]
 [ωδε] γαρ εξερεω το δε και τετελεσμ[ενον] εσται·
 ε[ι] κε μεν εντανυσηι δω[η] δε οι ευ[χ]ος Απολλων·
 [ε]σσω μιν χλαιναν τε χιτωνα τε ει[μ]ατα καλά·
 340 [δωσω] δ οξυν ακοντα κυνων αλκτη[ρ]α και ανδρων·
 [και] ξιφος αμφηκες δωσω δ υπο[ι] ποσσι πεδ[ε]ι[λα]
 [πεμψω] δ οππη μιν κραδιη θυ[μ]ος τε κελειν·
 [την δ αυ Τηλεμαχος πεπνυμεν]ος αντιον ηνδα·
 [μητερ] εμη τοξον μεν Αχαιω[ν] ουτις εμείω
 345 [κρεισσων] ωι κ εθελω δομ[εν]αι τε και αρνησασθαι
 [ουθ] οσσοι κραναην Ιθακην κ[α]τα κοιρανέουσιν
 [ουθ] οσσοι νησοισι προς Ηλιδ[ος] ἵπποβότοιο
 τω[ν] ου τις μ [α]εκου[ν]τα [β]ι[η]σεται· αι κ εθελωμι
 και καθαπαξ ξ[ε]ινωι δομ[εν]αι ταδε τόξα φέρεσθαι
 350 αλλ'· εις οικον ἴονσα τα σ αντ[ῆ]ς εργα κομιζε
 ιστον τ' ηλακατην τε και αμφιπολοισι κ[ε]λευε
 εργον εποιχεσθαι· μυθος δ' ανδρεσσι μ[ε]λησει
 πασι μαλιστα δ' εμοι· του γαρ κρατος ε[στ] ενι οικωι

Fol. 77 verso.

- [η] μὲν θα[μβησα]σα παλιν οἶκον δὲ βεβηκει
 355 [πα]ῖδος [γαρ μυθ]ον πεπνυμένον [ενθετο θυ]μῳ
 [ες δ υπερ]ωι ἀναβασα συν ἀμφι[πο]λοισι γυν[αι]ξι
 [κλαιεν ἐπειτ] Ὀδυσθα φίλ[ο]ν πο[σ]τ[ί]ν οφρα οἱ υπ[ο]νον
 [ηδυν ἐπ]ι βλ[ε]φαροισι β[α]λε γλαυκῶπις Ἀθην[η]·
 [αυτ]αρ ὁ τοξά λαβων ἐφ[ε]ρε διος υφορβο]s
 360 [μν]ηστήρες δ ἀρα πάν[τε]ς ὁμοκλεον ἐν μεγα[ρο]ισιν
 ᾠδε δὲ τις εἰπεσκ[ε] νέων υπερηνορεοντω]ν
 πηι δὴ καμπύλ[α] τοξά φέρεις ἀμεγαρτε συβ[ω]τα
 πλαγκτε· ταχ αὖ σ[τ] [ἐφ νεσσι κυνες ταχες κατε]δονται
 [ο]ῖον ἀπ ἀνθρῶ[πων] οὖς ἐτρεφες εἰ κεν Ἀπολλ[ω]ν
 365 ἡμῖν ἱλκήκ[η]σι καὶ ἀθανάτοι θεοὶ ἄλλοι
 ὥς φασαν· αὐτ[α]ρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χῶ[ρ]ῃ
 δεισας οὐνε[κα] πολλοὶ ὁμοκλεον ἐν μεγαρο[ισι]·
 Τηλεμαχ[ο]s δ ἐτερωθεν ἀπειλησας ἐγγ[υ]ωνει
 ἄττα προσῶ [φέρε τοξά ταχ οὐκ ἐν πασι πιθη]σ[ε]ῖs
 370 μὴ σὲ καὶ ὀπλ[ο]τερος περ ἐὼν ἀγρον δὲ διώμαι
 βαλλων χερμ[α]διοισι βιηφί δὲ φερτερος εἰμι
 αἱ γὰρ πάντῳ[ν] τοσσόν οσοὶ κατὰ δώματ[ε] εἴσι
 μνηστήρων [χέρσιν τε βιηφί τε φερτερος εἴην
 τῶι κε ταχά στ[υ]γερῶς τιν ἐγὼ πεμψαίμι νέεσθαι
 375 ἡμετέρου ἐξ οἴκου ἐπεὶ κακὰ μηχανοῶνται
 ὥς ἐφάθ' οἱ δ ἀρα [πάντες ἐπ αὐτῶι ἡδὺ γελασσαν
 μνηστήρες· καὶ [δὴ μεθιεν χαλεποῖο χολοῖο
 Τηλεμαχῶι τὰ δὲ τ[ο]ξά φέρων ἀνα δῶμα συβ[ω]τ[η]s
 ἐν χεῖρεσσ' Ὀδυσῆϊ δαῖ[φ]ρονι θῆκε παρα[σ]τα]s·
 380 [ἐκ δ]ε καλεσσαμένος προσεφῆ [τρ]οφὸν Εὐρυκλείαν·
 [Τηλ]εμαχὸς κέλεται σὲ περιφρον Εὐρυκλεία
 [κλή]ῃσσαι μεγάρῳ θυράs πυκινῶs ἀραρυίας
 [ἦν δὲ τι]s ἡ στοναχῆs ἡ ἐκτυπὸν ἐνδὸν ἀκουσῆι
 [ἀνδρῶν ἡ]μετεροῖσιν ἐν ἐρκεσὶ μὴ τι θυραῖze
 385 [προβλ]ωσκ[ε]ῖν ἀλλ' αὐτοῦ ἀκὴν ἐμῆναι παρὰ ἐργῶ·

Fol. 78 verso.

ϕ

- ὥς ἀρ ἐφώνησεν· τῇ δ ἀπτερος ἐπλετο μυθ[ο]s
 κληῖσσειν δὲ] θύρας μεγαρῶν ἐνναιεταοντων·
 σιγγ[η]ῖ δ ἐξ οἰκοῖο Φιλοίτιος ἀλτο θυραῖ[ε]
 κληῖσσειν δ ἀρ ἐπ[ε]ῖτα [θυρ]ας εὐερκεος αὐλῆs
 390 κειτ[ο] δ ὑπ αἰθουσῇ ὀπλον νεδ[ο]s ἀμφιελίσσης
 βιβλ[ι]νον ὡι ρ ἐπεδῆσε θυρ[α]s· ἐs δ' ἡῖεν αὐτὸs
 ἐξ[ε]τ ἐπειτ ἐπὶ διφρον ἰω]ν ἐνθεν περ ἀνέστη

εισο[ρω]ν Οδυσσηα ο δ ηδη το]ξον ενώμα·
 πα[ν]τηι αναστρωφών πειρω]μενος ενθα και ενθα
 395 μη [κερα ιπες εδοιεν αποιχομε]νοιο άνακτος·
 ωδ[ε] δε τις ειπεςκεν ιδων εις π]λησιον αλλον·
 η τι[ς] θηητηρ και επικλοπος επλ]ετο τόξων
 η ρ[α] νυ που τοιαυτα και αυτωι οι]κοθι κειται
 η ο [γ] εφορμαται ποιησεμεν ως ε]νι χερσι
 400 νω[μαι] ενθα και ενθα κακων εμπαι]ος αλητης·
 αλλ[ος] δ αυτ ειπεςκε νεων υπερην]ορεοντων·
 αι γ[αρ] δη τοσσουτον ονησιος αντι]ασειεν
 ως ουτος ποτε τουτο δυνησεται εν]τανυσασθαι·
 ως αρ εφαν μνηστηρες αταρ πολυ]μητις Οδυσσευσ
 405 α[ν]τικ επει μεγα τοξον εβαστασε και] [[ε]ιδε παντήι
 [ως οτ ανηρ φορμιγγος επισταμ]ενος και αιιδής
 [ρηιδιως ετανυσσε νεωι περι κολλο]πι χορδην
 [αψας αμφοτερωθεν ευστρεφες] εντερον οίος
 [ως αρ ατερ σπουδης τανυσεν μ]εγα τοξον Οδυσσευσ
 410 [δεξιτερηι δ αρα χειρι λαβω]ν πειρησατο νευρής
 [η δ υπο καλον αιισε χελι]δονι κελη αὔδην·
 [μνηστη]ρσ[ιν] δ αρ αχος γενε]το μεγα· πασι δ' αρα χρω[ς]
 ετρ[α]πετο· Ζε[υς] δε μεγαλ εκτυπε σήματα φάιν[ων]
 γηθησεν δ' αρ επειτα πολυτλας διος Οδυσσευ[ς]
 415 οτι ρα οι τερας ήκε Κρονου παις αγκυλομη]τεω
 ειλετο δ' ωκυν οὔστον· ος οι παρεκειτο τραπ[έ]ζηι
 γυμνος· τοι δ αλλοι κοιλης εντοσθε φα]ρετρης
 κειατο· των ταχ' εμελλον Αχαιοι πειρ[η]σεσθαι

Fol. 78 recto.

[το]ν ρ' επι πηχει ἔλῶν ελκεν νεύρην γλυφιδας τε·
 420 [αυ]τοθεν εκ διφροιο καθημενος ήκε δ' [οιστον]
 [αυτ]α τιτυσ[κο]μενος· πελ[ε]κεων δ' ου[κ] ημβροτε π]αντων
 [πρ]ωτης ετειλε[ι]ής· δια [δ] αμπ]ερες [ηλθε θυρα]ζε
 [ιο]ς χαλκοβαρη[ς] ο δε [Τη]λεμαχον προσεειπ[ε]
 [Τ]ηλεμαχ'· ου σ ο ξειν[ος] ενι μεγαροισιν ελε]γχει
 425 ημενος· ουδε τι του σκ[ο]που ημβροτον ουδε τι το]ξον
 δην εκαμον τανύ[ων] ετι μοι μενος εμποδο]ν ἔστιν
 ουχ ως με μνη[στηρες] ατιμαζοντες ονον]ται
 νυν δ' ωρη και [δορπον Αχαιοσιν τετυκεσθα]ι
 εν φαι· αυταρ [επειτα και αλλως εψιασθαι]
 430 μολπήι και φ[ορμιγγι] τα γαρ τ αναθηματα δ[ι]αιτος·
 η· και επ οφρυσ[ι] νευσεν ο δ αμφεθετο ξιφο]ς οξυ
 Τηλεμαχος [φιλος υιος Οδυσσηος θειοιο]

αμφι δε χειρα [φιλην βαλεν εγχει αγχι δ αρ αυτο]ν
 >>> πάρ θρονον εσ[τηκει κεκορυνθμενος αιθοπι χαλ]κωι·

⋮

[φ̄

[χ̄

- αυταρ ο γυμνω[θη ρακεων πολυμητις Οδυσσευσ
 αλτο δ° επει μ[εγαν ουδον εχων βιον ηδε φαρετρη]ν
 ἴων εμπλειη[ν ταχεας δ εκχενατ οιστους
 αυτου προσθε πο[δων μετα δε μνηστηρσιν εει]πεν·
 5 ουτος μεν δη αεθλος [ααατος εκτετελεσται
 νυν αυτε σκοποδν άλλον [ον ουπω] τις β[αλεν αν]ηρ
 [ει]σομαι· αι κε τυχωμι· πορηι [δ]ε μοι ευχ[ος] Απολλων
 [η] και επ Αντινωι ἴθυνετο πικρον οἶστον
 [ητο]ι ο καλον ἀλεισον αναιρησεσθαι εμελλον
 10 [χρυσ]εον αμφωτον· και δη μετα χερσιν ενωμα
 [οφρα πιοι] οιοιο· φονος δε οι ουκ ενι θυμῳι
 [μεμβλε]το· τις κ' οιοιτο μετ' ανδρασι δαιτυμονεσσι

Fol. 79 recto. (Eleventh quaternion.)

κδ

χ̄

- μουνον ενι πλεονεσσι και ει μαλα κάρτερος εἴη
 οι τευξειν [θ]ανατον τε κακον και κῆρα μέλαιναν
 15 τον δ Ο[δυ]σευς κατα λαιμον επισχόμενος βαλεν ἴ[ωι
 αντικρ[υ δ απα]λοιο δι[ι αυχε]νος ηλυθ' ακωκη·
 εκλινθ[η δ ετερωσε δεπας δε ο]ι εκπεσε χειρος
 βλημ[ενου αυτικα δ αυλος α]να ρινας παχυσ ηλθέ[ν
 αιματ[ος ανδρομειοι θωω]ς δ' απο ειο τραπεζαν
 20 ωσε πο[δι πληξας απο δ ειδ]ατα χευεν εραζε·
 σιτος [τε κρεα τ οπτα φορυνετο] τοι δ' ὁμαδησαν
 μνηστηρες κατα δωμαθ οπως] ἴδον ανδρα πεσοντα
 εκ [δε θρονων ανορουσαν ορινθε]ντες κατα δωμα
 παν[τοσε παπταινοντες ευδητ]ους ποτι τοιχους
 25 ουδ[ε πηι ασπισ εην ουδ αλκιμον] εγχος ελεσθαι·
 νει[κειον δ Οδυσηα χολωτοισιν επε]εσσιν
 ξειν[ε κακως ανδρων τοξαζειαι ου]κετ' αέθλων
 αλλω[ν αντιασεις νυν τοι σω]ς αιπυς] ολεθρος·
 και [γαρ δη νυν φωτα κατεκτανες ος] μεγ' ἄριστος
 30 κού[ρων ειν Ιθακηι τω σ ενθαδε γυ]πες εδονται·
 ἴσ[κεν εκαστος ανηρ επει η φασαν] ουκ εθελοντα
 α[νδρα κατακτειναι το δε νηπιοι ου]κ' ενοησαν
 [ως δη σφιν και πασιν ολεθρου πει]ρατ' εφηπτο·
 [τους δ αρ υποδρα ιδων προσεφη πολ]υμητις Οδυσσευς
 35 [ω κυνες ου μ ετ εφασκεθ υποτρο]πον οικαδε νείσθαι

[δημον απο Τρωων οτι μοι κατε]κειρετε οἶκον
 [δμωιηισιν δε γυναιξι παρε]νναζεσθε βιαιώς
 [αυτου τε ζωοντος υπε]μναασθε γυναικα
 ουτ[ε θε]ους δι[εισαντε]ς [ο]ι ουρανον ευρυν εχουσιν
 40 ουτ[ε τ]ιν ανθρω[π]ων νέμεσιν κατοπισθεν εθεσθε
 νυν υμν και πασιν ολεθρου πειρατ' εφηπται
 42 ως φατο· τους δ αρα παντας υπο χλωρον δεος ειλ[εν]
 44 Ευρυμαχος δε μιν ὀιος αμειβομενος προσε[ειπεν]
 45 ει μιν δη Οδυσευς Ἰθακησιος ειλήλουθας
 ταυτα μιν αἰσιμα ειπες ὅσα ρεζεσκον Α[χαιοι]

Fol. 79 verso.

[πολ]λα μιν εν μεγαροισιν ατασθαλα· πολλα δ' επ αγροῦ
 [αλλ] ο μιν ηδη κείται ος αιτιος επλετο παντων
 [Αν]τινοος· ουτος γαρ επιηλεν ταδε εργα
 50 [ου τ]ι γαμου τοσσον κεχ[ρη]μενος ουδε [χατι]ζων·
 [αλ]λ αλλα φρονεων· τ[α] οι ουκ ετελεσσε Κρο[ν]ιων·
 [ο]φρ' Ἰθακης κατα δημ[ον] ευκτιμενης βασιλ[ε]υοι
 [α]υτος· αταρ σον παιδα [κατακτεινει λοχησ]ας·
 νυν δ' ο μιν εν μύρρη[ι] πεφатаι συ δε φειδε[ο] λαῶν
 55 σων· αταρ αμμε[ς] οπισθεν αρεσσαμενοι κατα] δῆμον
 οσσα τοι εκπεπο[ται και εδηδοται εν μεγαροισι]
 τιμην αμφις α[γοντες] εεικοσαβοιον εκαστος]
 χαλκον τε χρυ[σον] τ αποδωσομεν εις ο κε σον] κηρ
 ἱανθη· πριν δ' ου [τι νεμεσσητον κεχολωσθαι
 60 τον δ αρ' υπο[δ]ρ[α] ιδων προσεφη πολυμητις Οδ[υ]σευς
 Ευρυμαχ'· ουδ ε[ι] μοι πατρωια παντ αποδοιτε
 οσσα τε νυν υ[μ]μ εστι και ει ποθεν αλλ επιθειτ[ε]·
 ουδε κεν ως ε[τι] χειρας εμας ληξαιμι φονοιο
 πριν πασαν μ[νηστηρας] υπερβασιην αποτ[ι]σαι
 65 νυν υμιν πα[ρα]κειται εναντιον ηε μαχεσθ[αι]
 η φευγειν· ος κ[εν] θανατον και κηρας αλυξ[η]
 αλλα τιν ου φε[υ]ξεσθαι οιομαι αιπυν ολεθρου
 ως φατο· των [δ αυτου] λυτο γουνατα και φιλον ητορ
 τοισιν δ' Ευρυμ[α]χος μετεφωνεε δευτερον αυτις
 70 ω φιλοι ου γαρ σχη[σει] ανηρ οδε χειρας απατους
 αλλ' επει ελλαβε τοξ[ον] ευξοον ηδε φαρετρην
 ουδου απο ξεστοῦ τοξα[σσε]ται εις ο κε παντας
 αμμε κατακτεινη· αλλα [μνησωμ]εθα χ[αρμης]
 [φ]ασγανα τε σπάσσασθε· και αντισ[χ]εσθε τραπεζας
 75 [ιω]ν ωκυμορων· επι δ' αυτωι παντες εχωμεν
 [αθ]ροοι· ει και μιν ουδου απωσομεν ηδε θυράων
 [ελθ]ω[[ν]]μεν τ' ανα άστυ· βοη δ' ωκιστα γενηται·

[τω κε] ταχ' ουτος ανήρ νυν υστατα τοξασσαιο·
[ως αρα φ]ωνησας ειρύσσατο φασγανον οξυ·

Fol. 8o verso.

- 80 χαλκεον αμφοτέρωθεν ακαχμένον· αλτο δ' επ [αυτωι
σμερδαλεα ἰάχων· ο δ' αμαρτῇ διος Οδυσσευς
ἶον απ[οπρ]οῖεις· βαλε δε στηθος παρα μαζον
εν δε οι [ηπατι π]ηξῆθ[οο]ν βέλος· εκ δ αρα χειρος
φασγαν[ον ηκε χαμαζε] περιρρηδης δε τραπέζῃ[ι
85 καππέ[σεν ιδνωθεις απο δ] εἶδατα χεῦεν έραζε
και δεπ[ας αμφικυπελλο]ν· ο δε χθονα τυπτε μετώπω[ι
θυμω[ι ανιαζων ποσι δε θρονο]ν αμφοτέροισι
λακ[τιζων ετιναξε] κατ οφθ[αλμῶν δ' έχυτ' αχλὺς·
Αμφ[ινομος δ Οδυσηος εει]σατο κυδαλιμοιο
90 αἰ[τιος αιξας ειρυτο] δε φασγ[ανον οξυ·
ει π[ως οι ειξειε] θυρων αλ[λ' αρα μιν φθη
Τη[λεμαχος κατοπισθε] βαλω]ν χαλκήρεϊ δοῦρι
ω[μων μεσσηγυς] δια δε στηθε]σφιν ελασσε
δου[πησεν δε πεσων] χθονα δ η[λασε παντι] μετωπωι
95 Τηλ[εμαχος δ απορουσε λιπων] δολιχοσκιον εγχος
αυ[του εν Αμφινομωι] περι γαρ δι[ε μη τις Αχαιων
ε[γχος ανελκομενον] δολιχοσκ[ιον η ελάσειε
[φασγανωι αιξας ηε προπρηνεα] τ[ύψας·
[βη δε θεειν] μαλα δ ωκα φιλον π[ατέρ' εισαφί]κανεν
100 α[γχον δ ισταμενος] επεα πτερ[οεντα] προσηυδα·
[ω πατερ ηδη] τοι σακος οισω] και δύο δοῦρε
[και κυνην] παγχαλκον επι] κροταφοις αραρυῖαν·
α[υτος τ αμ]φι[βαλευμαι] ιων· δωσω δε συβωτη[ν]
και τ[ωι] βουκ[ολωι] ἄλλα τετευχησθαι γαρ ἄμεινο[ν
105 τον δ' απαμειβομενος] προσεφη πολυμητις Οδυσσευς
οισε θέων εἶως μοι αμυνεσθαι παρ οὔστοι
μη μ' αποκινήσωσι θυρων μουνον εόντ[α
ως φατο Τηλεμαχος] δε φιλωι επεπειθετο π[ατρι
βη δ ἴμεναι] θαλαμον δ'· οθι οι κλυτα τεύχε [εκειτο

Fol. 8o recto.

- 110 [ενθ]εν τέσσαρα μεν σάκε' εἴλετο· δουρατα δ' ὀκτω
[και] πισυρας κυνέας χαλκηρεας ἵπποδασείας
[βη] δε φερων· μαλα δ' ωκα φιλον πατερ' ε[ισ]αφίκανεν
[αυ]τος δε πρωτιστα πε[ρι χ]ροῖ δυ[σετο χ]άλκον
[ω]ς δ αυτως τω δμῶ[ε] δυεσθην τευχ[ε]α κἄλα
115 εσταν δ' αμφ Οδυσηᾷ [δαιφρονα ποικιλο]μητην
αυταρ ο γ' οφρα μεν α[υτωι] αμυνεσθαι εσ[αν] ἴοι

- τοφρα μνηστη[ρων ενα γ αιει ωι ενι οι]κωι
 βαλλε τιτυσκόμει[ος τοι δ αγχηστινοι επι]πτον
 αυταρ επει λιπον ἴοι οιστενοντα ανακτα
 120 τοξον μεν προς [σταθμον ευσταθεος μεγαρ]οιο
 εκλιν εστάμεναι [προς ενωπια παμφανο]ωντα·
 αυτος δ' αμφ ωμ[οισι σακος θετο τετραβελυ]μνον
 κρατι δ' επ' ἴφθιμωι κυνην ευτυκτον εθηκε]ν
 ἵππουριν· δεινον δε λοφος καθυπερθεν εινε]νεν·
 125 ειλετο δ' αλκιμ[α δουρε δυω κεκορυθμενα χ]αλκωι·
 ορσοθυρη δε [τις εσκεν ευδημητωι ενι τοιχω]ι
 ακροτατον δε π[αρ ουδον ευσταθεος μεγαρο]ιο
 ην ὁδὸς ες λαύρ[ην σανιδες δ εχον ευ αραρυιαι
 την Οδυσσευς φ[ιραζεσθαι ανωγει διον υφορ]βον
 130 εσταοτ' αγχ' αυ[της μια δ οη γινετ εφορμη
 τοις δ' Αγελεως μ[εττειπεν επος παντεσσι πιφα]υσκων·
 ω φιλοι· ουκ αν δη τις α[ν ορσοθυρην αναβαιη
 και ειποι λαοῖσι· βοη δ ωκ[ισ]τα [γενοιτ]ο
 τω κε ταχ' οὔτος ανηρ νυν [υστ]ατα τοξ[ασ]σαιτο·
 135 [το]ν δ' αυτε προσέειπε Μελανθιος αιπόλος αιγων·
 [ου] πως εστ' Αγέλαε Διοτρεφές· αγχι γαρ αινω[ς
 [αυλ]ῆς καλα θύρετρα και αργαλέον στόμα λάρης
 [και χ] εἰς παντας ερύκοι ανηρ· ὅς τ' ἀλκιμος εἴη
 [αλλ αγεθ'] ὑμιν τευχέ' ενείκω θωρηχθῆναι

Fol. 81 recto.

X̄

- 140 εκ θαλαμον· ενδον γαρ οὔμαι ουδε πηι άλληι
 τευχεα κατ' θέσθην Οδυσσευς και φαίδιμος νιος
 ὡς ειπων ανέβαινε Μελάνθιος αιπολος αιγων
 ες θαλάμ[ους Οδ]υσή[ος αν]α ρώγας μεγάροιο·
 ενθεν δι[ωδεκα μεν σακε'] ἔξελε τόσσα δὲ δοῦρα
 145 και τόσσ[ας κυneas χαλκ]ήρεας ἵπποδασείας·
 βη δ ἱμ[εναι μαλα δ ωκα φ]έρων μνηστήρσιν ἔδωκε
 και τοτ [Οδυσσηος λυτο γου]να[τ]α και φίλον ἦτορ
 ὡς περιβαλλομενους ι]δε τευχεα χέρσιν δε δοῦρα
 μὰκ[ρα τινασσοντας μεγ]α δ' αυτω φαίνεται ἔργον
 150 αιψ[α δε Τηλεμαχον επεα πτ]ερόεντα προσηύδα·
 Τηλ[εμαχ η μαλα δη τις ενι] μμεγάροισι γυναικῶν
 νῶ[ιν εποτρυνει πολεμον] κακὸν ἦε Μελάνθεις·
 τον [δ αν Τηλεμαχος πεπνυμεν]ος αντίον ηὔδα
 ὦ π[ατερ αυτος εγω τοδε γ ημβρό]τον ουδε τις άλλος
 155 αίτι[ος ος θαλαμοιο θυρην πυκιν]ῶς αραρυῖαν
 καλλ[ιπον αγκλινας των δε σκοπο]ς ἦεν αμείνων

- ἀλλ' ἴθι δι' Εὐμαίῃ θυρῇ ἐπιθες θαλάμοιο
 καὶ φράσαι ἢ τις ἀρ' ἐστὶ γυναικῶν ἢ τάδε ῥέξει
 [ἢ υἱὸς Δολιχίου Μελανθεύς τόν] περ οἴω
 160 [ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 [βῆ δ' αὐτὶς θάλαμον δὲ Μελανθίου αἰπόλος αἰγῶν·
 οἰσὼν τεύχεα καλά νοήσας] δὲ Δῖος ὑφ' ὀρβόδ'·
 ἀΐψα δ' Ὀδυσσῆα προσέφη· ὦνεν ἐγγὺς εὐνὰ
 Διὸς [ἐν] Λαερτιάδῃ πολυμήχαν' Ὀδυσσεύ·
 165 κείνο[ς] δ' αὐτ' αἰδής] ἄνθρωπος οὐκ οἶόμεθ' αὐτοῦ
 ἔρχεται εἰς θάλαμον· σὺ δὲ μοι νῆμέρτες ἐνίσπες
 ἢ μιν ἀποκτείνω αἰ κε κρείσσων τέ γένωμαι
 ἢ σοὶ εὐθαδ' ἄγω ἔν' ὑπερβασίας ἀποτισή[ι]
 πολλὰς ὅσας οὗτος ἐμήσατο σῶν ἐνὶ οἰκῷ
 170 τόν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 ἦτοι ἐγὼ καὶ Τηλέμαχος μνηστήρας ἀγάνους

Fol. 81 verso.

- [σχ]ήσομεν ἐντοσθεν μεγάρων μάλα περ μεμαῶτας·
 173 [σφ]ῶϊ δ' ἀποστρέψαντε ποδας καὶ χεῖρας ὑπερβεν·
 175 [σει]ρήν δὲ πλεκτήν ἐξ αὐτοῦ πειρήναντε
 [κί]ον' ἂν ὑψηλὴν ἐρύσας [πε]λάσας [τε δο]κοῖσιν·
 [ὦ]ς κεν δηθ' ἀ[[υ]]μα ζῶ[ος] ἔων χαλεπὰ ἀλγέα πάσχει·
 ὥς ἔφαθ' οἱ δ' ἄρα τοῦ μ[α]λα μὲν κλυὼν ἦδ' ἐπίθοντο·
 βαν δ' ἔμειν εἰς θάλαμ[ον] λαθετὴν δὲ μιν ἐνδον εὐνὰ·
 180 ἦ τοι ὁ μὲν θάλαμ[ο]ιο μ[υ]χον κατα τεύχε' ἐρε[ύ]νῃ·
 τῷ δ' [ἐστ'] ἐστὼν ἐκάτε[ρ]θε παρὰ σταθμοῖσι μένοντε·
 εὐθ' ὑπερ οὐδὸν ἐβ[α]ινε Μελανθίου αἰπόλο[ς] αἰγῶν
 τῇ ἑτερῇ μὲν χεῖρι φέρων καλὴν τρυφά[λ]ειαν·
 τῇ δ' ἑτερῇ σάκος εἴρυ γέρον πεπαλαγμένον] ἀζη
 185 Λαέρτῳ ἥρως ὁ κί[ου]ριζων φορεῖσκε
 δὴ τότε γ' ἤδη κείτο ραφαὶ δ' ἐλελυτο ἱμαντῶν
 τῷ δ' ἀρ' ἐπαΐξ[αν]θ' ἐλετὴν ἐρύσαν τε μιν εἰσ]ῶ
 κουριξ'· ἐν δ' ἀπ[ε]δωκεν χαμαὶ βαλὼν ἀχνυμέ[νον] κῆρ
 σὺν δὲ πόδας χ[ε]ῖρας τε δεὸν θυμαλγεί[α] δεσμ[ῶ]ν
 190 εὐ μάλ' ἀποσ[τρε]ψαντε διαμπερές ὥς ἐκέλευσε]ν
 υἱὸς Λαέρτῃ ποίλυτλας Δῖος Ὀδυσσεύς
 σείρην δὲ πλ[ε]κτὴν ἐξ αὐτοῦ πειρήναντε
 κίον' ἂν ὑψηλὴν ἐρύσαν πελάσαν τε δοκοῖσι
 τόν δ' ἐπικερτομέων προσέφη Εὐμαίῃ σὺ βῶτα
 195 νῦν μὲν δὴ μάλα [πα]γχυ Μελανθίῃ νυκτὰ φύλα]ξίς
 εὐνῇ ἐνὶ μαλακῇ κ[α]ταλεγμένος ὥς] σ[ε] [ε]οικε]ν·
 οὐδὲ σέ γ' ἡριγενέεια παρ' [Ὠ]κεαν]οιο ροαῶν
 [λ]ήσσει ἀνερχομένη χρυσοθ[ρο]νὸς ἡν[ικ] ἀγινεῖς

[αι]γας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι·
 200 ως ὁ μὲν αὖθι λέλειπτο ταθείς ὀλοῶι ἐνι δεσμῶν
 [τ]ω δ' ἐς τεύχεα δύντε θύρην ἐπιθέντε φαείνην
 [βητη]ν εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην·
 [ἐνθα μ]ένος π[ε]νείοντες ἐφέστασαν οἱ μὲν ἐπ' οὐδοῦ
 [τεσσαρε]ς· οἱ δ' ἐντοσθε δομῶν πολέες τε καὶ ἐσθλοί·

Fol. 82 verso.

χ

205 τοῖσι δ' ἐπ' ἀγχίμολον θυγάτ[ε]ρ Διὸς ἦλθεν Ἀθή[ν]η
 Μέντορι εἰδομένη ἤμεν δεμας ἦδε καὶ ἀνδ[ρ]ῶν
 τὴν δ' Ὀδυσσεὺς γήθησεν ἴδων καὶ μῦθον ἔειπε [·
 Μέντορ ἀμ[υ]νον ἀ[ρ]ὴν μνήσαι δ' ἑτά[ι]ροιο φίλ[ο]ιο
 ὅς σ' ἀγάθ[α] ρέζουσιν ὀμη[λ]ικίηι δέ μοι ἔσσι·
 210 ὡς φάτ' [οιομενος λαοσσ]όον ἔμμεν Ἀθήνην
 μνηστ[η]ρες δ' ἐτερωθεν] ὁμόκλειον ἐν μεγάροισι
 πρῶτος [τὴν γ' ἐνεπιπέ] Δαμαστορίδης Ἀγέλαος
 Μέν[τορ] μὴ σ' ἐπέεσσιν πα[ρ]αιπεπιθῆσιν Ὀδυσσεύς
 μνηστ[η]ρεσσι μαχεσθαι ἀμυνέμεναι δέ οἱ αὐτῶι
 215 ὡδ[ε] γὰρ ἡμετερον γέ νοον] τ[ε]λέεσθαι οὔω·
 ὁππ[οτε] κεν τούτους κτεωμ[εν] πατέρ' ἦδ' ἐκ καὶ νῆ[κ]ον
 ἐν δέ [σιν τοῖσιν ἐπειτα πεφθ]εαι οἷα μενοινᾶις
 ἐρδε[ιν] ἐν μεγάροισιν σῶι δ' αὐ[τοῦ] κράτι τίσεις
 αὐτ[α]ρ ἐπὴν ὑμεῶν γέ βίας ἀ[φ'] ἐλώμεθα χαλκῶι
 220 κτη[μα]θ' ὅποσσα τοι ἐστί τα τ' ἐνδο[θι] καὶ τα θύρῃφι·
 τοῖσιν [Ὀδυσσῆος μεταμ]ιζόμεν οἷδε τοι νῆας
 ζῶ[ειν] ἐν μεγάροισιν εἰσομένον οἷδε θύγατρας
 οὐδ' ἀλοχὸν κεδνὴν Ἰθακῆς κα[τα] ἄστρῳ πολέμευ
 ὡς φάτ' Ἀθηναίη δέ χολωσατο] κηρόθι μᾶλλον·
 225 ἤεικεσσεν δ' Ὀδυσῆα χολωτοῖσιν] ἐπέεσσιν·
 οἷκετι σοιγ' Ὀδυσσεὺς μένος ἐμπεδον· οὐδ' ἐτις ἀλκή
 οἷη ὅτ' ἀμφ' Ἑλενὴ λευκ[ω]λένῳι εὐπατερεῖηι
 εἰναετες Τρῶεσσιν ἐμαρνα]ο νῶλ' ἐμες αἰεῖ·
 πολλο]υς δ' [ἀνδρας ἐπεφν]ες ἐν [ε]νῇ^{αι} δηϊότητ[ι]
 230 σ[τ]ηι δ' ἡλῶ[ι] β[ου]ληι Πρι[α]μου πόλιν ἐρυνάγνῃα·
 πῶς δὴ νῦν οἷτε σ[τ]ον γέ δόμον καὶ κτήμαθ' ἱκά[ν]εις
 ἀντα μνηστήρων ὀλοφύρεαι ἀλκιμος εἶναι
 ἀλλ' ἀγέ δ' εὐρὸ πέπον παρ' ἐμ' ἴστασο καὶ ἴδε ἔργον
 ὄφρα ἴδῃς οἷος τοι ἐν ἀνδράσι δυσμενέεσσ[ι]
 235 Μέντωρ' Ἀλκιμίδης ἐνεργεσίας ἀποτίνε[ιν]
 ἦ ρα· καὶ οὐπω πάγχυ διδοὺς ἐτεραλκεία νίκ[η]ν
 ἀλλ' ἐτ' ἀρα σθένεός τε καὶ ἀλκῆς πειρη[τι]ζειν

Fol. 82 recto.

- [η]μεν Οδυσσῆος· ἡδ' υιοῦ κυδαλίμοιο·
 [αυ]τῇ δ αἰθαλόεντος ἀνα μεγάροιο μέλαθρον
 240 [εῴ]ετ' ἀναΐξασα χελιδόνη ἱκέλη ἄντην·
 μνηστήρας δ' ὠτρυνε Δαμα[στορι]δης Ἀγέλαος
 [Ε]υρύνομος τε καὶ Ἀμφ[ιμ]εδ[ων] Δημο[πτό]λεμός τε
 Πείσανδρος τε Πολυκτ[ορι]δης Πολυβος τ[ε] δαΐφρων
 [ο]ι γὰρ μνηστήρων ^{α[ρετῇ]}· [] ἔσαν ἐξοχ[] ἀριστοί·
 245 οἷοι εἴ' ἐζῶν περὶ τ[ε] ψυχῶν ἐμαχ[]οντο·
 τοὺς δ' ἤδη ἐδαμασσε [βιος καὶ ταρφέες ιο]·
 τοῖς δ' Ἀγέλεως μετ' ἔειπεν ἔπος παντεσσι π[ι]φάνσκων·
 ὦ φίλοι ἤδη σχῆσαι αἶνῃρ ὁδὲ χεῖρας ἀππτου]ς·
 καὶ δὴ οἱ Μέντωρ [μεν εἰβη κενὰ εὐγμὰτα εἰπ]ων·
 250 οἱ δ' οἶοι λείπονται [ἐπι πρῶτησι θυρήσι
 τῶ νυν μὴ ἅμα π[αντες ἐφιετὲ δουρατὰ μάκ]ρα·
 ἀλλ' ἄγεθ' οἱ ἐξ πρ[ῶτον ἀκοντισατ αἰ κε ποθι Ζ]εὺς
 δώμῃ Οδυσσῆ[α] βλησθαι καὶ κυδὸς ἀρεσθαι
 τῶν δ' ἄλλω[ν] οὐ κηδὸς ἐπὶν οὗτος γὰρ πεσ]ηισιν·
 255 ὥς ἔφαθ'· οἱ δ' [ἀρα πάντες ἀκοντισαν ὧ]ς ἐκέλευεν
 ἱέμενοι· τὰ [δὲ πάντα ἐτώσια θῆκεν Ἀθην]ῇ·
 τῶν ἄλλος μὲν σταθμὸν εὐσταθεὸς μεγαρ]οιο
 βεβλήκειν· ἀλ[λος] δὲ θυρὴν πυκινῶς ἀραρυ]αν·
 ἀλλοὺ δ' ἐν τοιχ[ω]ι μελὴν πέσε χαλκοβαρεία
 260 αὐτὰρ ἐπεὶ δὴ δο[υρατ] ἀλευαντο μνηστήρ]ων·
 τοῖς ἄρα μύθων [ἤρχε πολυτλας διὸς Οδυσσε]υς
 ὦ φίλοι· ἡ τοι μὲν [κεν ἐγὼν εἰποιμὶ καὶ ἀμ]μὶ
 μνηστήρων ἐς οἰκ[ον] ἀκοντίζειν οἱ μεμα]σιν
 ἡμέας ἐξεναρίζαι ἐπὶ [προτερ]οῖσι κακ[οῖσι]ν
 265 ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκ[ον]τισαν ὀξέα δοῦρα
 ἀντὰ τιτυσκομένου· Δημοπτολεμον μὲν Οδύσσεὺς·
 [Ε]υρυάδην δ' ἄρα Τηλέμαχος· ἔλατον δὲ συβώτης·
 [Πε]ρίανδρον δ' ἀρ' ἐπέφνε βοῶν ἐπιβουκόλος ἀνὴρ·
 [οἱ μ]ὲν ἐπειθ' ἅμα πάντες ὀδαξ' ἔλον ἀσπετον οὐδας·
 270 [μνη]στήρες δ' ἀρ' ἐχώρησαν μεγάροιο μυχὸν δὲ·
 [τοὶ δ' ἀρ' ἐπ]ήϊξαν νεκρῶν δ' ἐξ ἐγχέ' ἔλοντο·

Fol. 83 recto.

X

- αὐτὶς δὲ μνηστήρες ἀκόντισαν ὀξέα δοῦρα
 ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη·
 τῶν ἄλλος μὲν σταθμὸν εὐσταθέος μεγάροιο
 275 βεβλήκειν [αλ]λος δὲ θύρην πυκινῶς ἀραρυ]αν
 ἀλλοὺ δ' ἐν [τοιχω]ι μ[ε]λήν πέσε χαλκοβάρεία·

Αμφιμέδων δ' ἀρα Τηλέμαχον βάλε χεῖρ' ἐπὶ κί[α]ρ[η]ι
 λίγδην· ἀ[κρον] δὲ ρινο[ν] δηλήσατο χάλκος·
 Κτησιπ[πος] δ' Εὐμαιον ὑπερ σάκος οἷε χαλκῶι
 280 ὦμ[ον] ἐπεγραψεν το δ' ὑπέρπτατο· πίπτε δ' ἔραζε·
 τοι δ' [αὐτ' ἀμφ' Οδυσση] δαΐφρονα ποικιλομήτην
 μνη[στηρων] ἐς ομιλο[ν] ἀκόντισαν ὀξέα δοῦρα
 ἐνθ' αὐτ' Εὐρυδαμαντα βα[λε] πτολίπορθος Οδύσσε[υς]
 Αμφιμέδοντα δὲ Τηλεμα[χος]· Πόλυβον δὲ συβώτῃς
 285 Κτησ[ιππον] δ' ἀρ' εὔπειτα βο[ῶν] ἐπιβουκόλος ἀνὴρ
 βεβλ[ηκει] πρὸς στηθος ἐπ'ευχόμενος δὲ προσηΐδα
 ὦ Πολ[υθερσειδη] φιλοκερτομε μῆ] ποτε πάμπαν
 εἰκων ἀ[φραδιῃς] μεγά εἰπὲν ἀ]λλα θεοῖσι
 μῦ[θον] ἐπιτρεψαί εἰπὲι ἡ πολὺ φερτ[ε]ροι εἰσι·
 290 τοῦτο τοι ἀντι ποδος ξεινηιον] οὐ ποτ' ἔδωκας
 ἀν[τιθεω] Οδυσση δομον κ[ατ'] ἀλητεύοντι·
 ἡ [ρα] βοων ἐλικων ἐπιβουκ[ολος]· ἀντάρ Ὀδυσσεὺς
 οὐ[τα] Δαμαστοριδην αὐτοσ[χεδὸν] ἐγγεῖ μακρῶι
 Τη[λεμαχος] δ' Εὐηνοριδην Λειώκριτον οὐτὰ
 295 δ[ουρι] μεσο[ν] κ[ε]νεωνα δι[α] πρὸ δὲ χαλκὸν ἔλασσεν
 ἥριπε δὲ πρῆν[η]ς χ[θ]ονα δ' ἤλασε πᾶντ' μετώπ[ω]ι
 δὴ τοτ' Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχευ
 ὑπόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίγηεν
 οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὥς ἀγελᾶιαι
 300 τας μὲν τ' αἰόλος οἰστρὸς ἐφορμήθεις ἐδόν[η]σεν
 ὥρῃ ἐν εἰαρινῇ ὅτε τ' ἤματα μακρὰ [πελονται]
 οἱ δ' ὥς τ' αἰγυπιδὶ γαμψώνυχ[ε]ς ἀγκυλοχεῖλαι
 ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθε[σσι] θορῶσι

Fol. 83 verso.

[ται] μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἴενται·
 305 [οἱ] δ' ἐ τε τας ολέκουσιν ἐπάλμενοι· οὐδὲ τις ἄλλη
 [γι]νεται· οὐδὲ φυγῇ· χαίρουσι δὲ τ' ἀνέρες ἀγρη.
 [ω]ς ἄρα τοι μνηστῆρες ἐπεσσύμ[ε]νοι κατὰ δῶμα
 [τ]ύπτον ἐπιστροφάδην· τῶν δὲ στονο[ς] ὥρνυτ' αἰέκης
 [κρ]ατῶν τυπτομένων· δ[α]πεδον δ' ἀπ[αν] αἵματι θύειν·
 310 Λειώδης δ' Οδυσῆος ἐπ[ε]σσυμένος λαβε[ι] γούνων·
 καὶ μιν φωνήσας ἔπεα [πτεροεντα] προ[σ]ήνδα·
 γουνούμαι σ' Οδυσσεύ· συ [δὲ] μ' αἰδεο καὶ μ' ἐλ[έ]ησον·
 οὐ γὰρ πῶ τινα τινα φῆμι γυναικῶν ἐν μεγάροισιν
 εἰπεῖν· οὐδὲ τι ρέξαι ἀτ[α]σθαλον ἀλλὰ καὶ ἀλλ[ο]ους
 315 [π]αύεσκον μνηστῆ[ρας] οἷς τοιαῦτα γε ρέξο[ι]
 ἀλλὰ μοι οὐ πείθοντ[ο] κακῶν ἀπο χειρας ἐχ[ε]σθαι·
 τῶ καὶ ἀτασθαλίη[σιν] αἰεκέα ποτμον ἐπεσπ[ον]·

- αυταρ εγω μετα [τοισι θυοσκοος ουδεν εοργω]ς
 κείσομαι· ὥς οὐκ ἐστι χάρις μετοπισθ' ευεργε]ων·
 320 τον δ' αρ' υπόδ[ρα ιδων προσεφη πολυμητ]ις Οδύσσεύς·
 ει μιν δη μετ[α τοισι θυοσκοος ευχεαι ει]ν[αι]
 πολλάκι που μ[ελλεις αρημεναι εν μεγαροιςι
 τηλοῦ εμοι νόστ[οιο τέλος γλυκεροιο γενεσθαι
 σοι δ' ἄλοχον τε φιλ[ην σπεσθαι και τεκνα τεκεσθ]αι·
 325 τω ουκ αν θάνατο[ν γε δυσηλεγεα προφυγοισθ]α
 ως αρα φωνήσας ξ[ιφος ειλετο χειρι παχειη
 κείμενον· ὃν ρ' Αγγελ[αος αποπροσηκέ] χ[αμαζ]ε
 κτεινόμενος· τωι το[ν γε κατ αυχενα] μέσσον ε[λασσ]ε·
 φθεγγομένου δ' αρα του γ[ε κ]α[ρη] κονίησιν ε[μ]ιχθη·
 330 Τερπιάδης δ' ετ' αοιδος αλυκ[α]νε κῆρα μέλαιναν
 Φήμιος· ὃς ρ' ἴειδε μετα μνηστῆρσιν ἀνάγκη·
 [ε]στη δ' εν χείρεσσιν ἔχων φόρμιγγα λίγεια
 [αγ]χι παρ ορσοθύρην· διχα δε φρέσι μερμήριζεν
 [η] ἐκδυσ μεγάροιο Διὸς μεγάλου ποτι βῶμον
 335 [ερκει]ου ἵζοιτο τετυγμένον ενθ' αρα πολλὰ
 [Λαερτ]ης Οδυσσεὺς τε βοῶν επι μηρί' ἔκαιον
 [η] γουνω]ν λισσοιτο προσαίξας Οδυσῆα·

Fol. 84 verso.

Χ

- ὦδε δε οἱ φρονέοντι δοάσσατο κέρδιον εἶναι
 γούνων ἄψασθαι Λαερτιάδew Οδυσ[[σ]]ῆος
 340 ητοι ὁ φόρμιγγα γλαφύρην κατέθηκε χαμᾶζ[ε
 μεσσῆγυς [κρη]τῆρος· ἴδε θρόνον αργυροῆλου
 αὐτὸς δ' αὐτ' Οδυσῆα προσαίξας λάβε γούνων
 και μιν λισσομενο]ς ἔπεα πτερόεντα προση[ν]δ[α
 γουννουμ]αι σ' Οδυσεν σ]υ δε μ' αιδέο και μ' ελέησον
 345 αυτῶ[ι τοι μετοπισθ' αχ]ος ἔσσεται αἰ' κεν ἀδιδὼν
 πέφνη[ις ος τε θεοισι κ]αι ανθρώποισιν αείδω·
 αυτ[οδιδακτος δ' ειμι θεὸς δέ μοι εν φρέσιν οίμας
 παν[τοιας ενεφυσεν εοι]κα δέ τοι παραείδειν
 ως τ[ε θεωι τω μη με λιλ]άιο δειροτομήσαι·
 350 και κ[εν Τηλεμαχος ταδ]ε γ' εἴποι σὸς φίλος υἱός
 ὥς ε[γω ου τι εκω]ν ες σον δομο]ν· ουδε χατίζων
 πωλευ[μην μνηστηρσιν αεισ]όμενος μετα δαῖτα
 αλλα π[ολυ πλεονες και κρεισσονες] ἦγον ἀνάγκη
 ως φάτο [του δ' ηκουσ ιερη ις Τηλ]εμάχοιο·
 355 αιψα δ' ἔο[ν πατερα προσεφανε]ν εγγὺς εόντα
 ἴσχεο μη[δε τι τουτον αναιτιον ο]νταε χαλκῶ·
 κ[αι κηρυκα Μεδοντα σα]ψομεν· ὃς τέ μιν αἶ[ει]

οἰκῶι ἐν ἡμετέρῳι κηδῆσκετο παιδὸς εόντο[s]
 εἰ δῖη μὴ μιν ἐπεφνε Φιλ[ο]ίτιος ἥε συβώτης
 360 ἡε [σοι] ἀντε[βόλησεν ο]ρ[ε]υ[νο]μένῳι κατα δῶμα·
 ὡς φάτο· του [δ ἡκου]σ[ε] Μεδῶν πεπνυμένα εἰδῶ[s]
 πεπτηῶς γὰρ ἐκ[έ]ιτο ὑπο θρόνον· ἀμφὶ δὲ δέρμα
 ἔστο βοὸς νεόδартον αλύσκων κῆρα μέλαιναν
 αἰψα δ' ἀπο θρόνου ὤρτο· βοὸς δ' ἀπέδυνε βοεῖν
 365 Τηλέμαχον δ' ἀρ' ἐπεῖτα προσαΐξας λάβε γούνῳ[ν
 καὶ μιν λισσόμενος ἔπεα πτερόεντα προσηύδα
 ὦ φίλ'· ἐγὼ μὲν ὁδ' εἰμι· σὺ δ' ἴσχειο· εἰπέ δὲ π[ά]τρι
 μὴ με περισθενέων δηλήσεται οἷον χαλκῶι
 ἀνδρῶν μνηστήρων κεχολωμένος οἱ οἷ ἐκείρον

Fol. 84 recto.

370 [κτ]ήματ' ἐνὶ μεγάροις· σὲ δὲ νήπιοι οὐδὲν ἔτιον·
 [το]ν δ' ἐπιμειδήσας προσέφη πολύμητις Οδύσσευς·
 [θα]ρσεῖ· ἐπεὶ δὴ σ' οὗτος ἐρύσατο καὶ ἐσάωσεν·
 [ο]φρα γνῶις κατα θῦμὸν ἀτὰρ εἴπησθα καὶ ἀλλῶ[ν]
 ὥς κακοεργείης ευεργεσίῃ με[γ]· [ἀμει]νων·
 375 ἀ[λ]λ' ἐξελθόντες μεγαρῶν [ἐξεσθε θύ]ραζε
 ἐκ φόνου εἰς αὐλὴν· σὺ τε [καὶ πολυφ]ημο[s] αοῖδος·
 οφρ' ἀν' ἐγὼ κατα δῶμα [πονησομαι οττ]εο με χρῆ·
 ὡς φάτο· τῷ δ' ἐξω βη[την] μεγαροιο κιο]ντε·
 ἐξεσθην δ' ἀρα τῷ γε Δι[ος] μεγαλου ποτι βωμ]ον
 380 [π]άντοσε παπταίνου[τε] φονου ποτιδεγμεν]ω αἰε·
 πάπτηνεν δ' Οδύς[ε]υς καθ' εὖν δομον εἰ τις] ἐτ' ἀνδρῶν
 ζῶδς ὑποκλοπέ[ο]ι[το] αλυσκων κηρα μελα]ιναν·
 τοὺς δὲ ἴδεν μα[λα] παντας ἐν αἵματι καὶ κο]νίησι
 πεπτηῶτα[s] πολλοὺς ὡς τ' ἰχθυας οὖς θ] αλιῆς
 385 κοῖλον ἐς αἰ[γιαλον] πολίης ἐκτοσθε θαλ]άσσης
 δικτυ[ε] ἐξ[ερυσαν] πολυῶπι οἱ δὲ τ[ε] παντες
 κύμαθ' ἄλο[s] ποθεοντες ἐπὶ ψαμαθο]σι κ[ε]χ[υ]νται·
 τῶν μὲν τ' Ἡελ[ιος] φαεθῶν ἐξείλετ]ο θ[υμ]ον
 ὡς τότε ἀρα μνηστη[ρες] ἐπ' ἀλληλοισι κεχυντ]ο
 390 [δ]ὴ τότε Τηλέμαχον [προσεφη] πολυμητις Οδυσσ[ε]υς·
 Τηλέμαχ' εἰ δ' ἄγε μ[οι] καλεσον τροφον Εὐρ[υ]κλειαν·
 οφρα ἔπος εἴποιμι [το μοι καταθυμ]ιον [εστ]ιν·
 ὡς φάτο· Τηλεμαχος δ[ε] φιλωι ἐπ[ε]πείθετο [π]ατρι·
 κινήσας δὲ θύρην προσεφη [τρ]οφὸν Εὐρύκλειαν·
 395 δεῦρο δὴ ὅρσο γῆν^p παλαιγενες ἥ τε γυναικῶν
 δμῳαῶν σκοπος ἐσσι κατα μέγαρ' ἡμετερῶν·
 [ερ]χέο κικλήσκει σὲ πατὴρ ἐμὸς οφρα τι εἴπη·

[ω]ς ἀρ ἐφώνησεν· τη δ ἄπτερος ἐπλετο μυθος·
[ωιξ]εν δε θύρας μεγάρων ευναιεταόντων·

400 [βη δ ιμε]ν· ἀντὰρ Τηλέμαχος προσ^ω ηγεμόνευεν·
[ευρεν] ἐπειτ' Ὀδυσῆα μετα κταμένοισι νέκυσσι

Fol. 85 recto.

χ̄

αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέον[τα]
ὅς ρά τε βεβρώκως βοὸς ἐρχεται ἀγραύλοιο·
παν δ' ἄρα οἱ στήθός τε παρήϊα τ' ἀμφοτέρωθεν
405 αἱματόεστα πέλει· δεινὸς δ' εἰς ὦπα ιδέσθαι.
ὥς Ὀδυσσε[υς π]επτάλακτο πόδας καὶ χεῖρας ὕπερθεν
ἧ δ' ὥς οὖν [νεκυσ] τε καὶ ἀσπετον εἰσῆδεν αἶμα
ἴθυσεν ρ' ὄ[λολυξαι ἐπ]εῖ μέγα εἰσῆδεν ἔργον·
ἀλλ' Ὀδῦ[σευς κατερυκε] καὶ ἐσχεθε[^ε[[η]]]ν ἱεμένην περ
410 καὶ μ[ιν φωνησας ἐπε]α πτερόεντα προσήνδ'·
ἐν θυμῷ γρην χαιρε[] καὶ ἴσχεο μῆδ' ολόλυξε
οὐχ [οση κταμενοισιν] ἐπ' ἀνδράσιν εὐχεταασθαι
τουσδ[ε δε μοιρ εδαμασσ]ε θεῶν καὶ σχετ[^λια ἔργα
οὐ τιν[α γαρ τισκον επιχθο]ν[^ι]ων ἀνθρώπων
415 οὐ κακ[ον ουδε μεν εσθλον οτις σ]φεας εἰσαφίκοιτο
τῷ καὶ α[^ατασθαλιηισιν αεικεα ποτμο]ν ἐπέσπον·
ἀλλ' ἀγε μοι σὺ γυναικας ἐνι μεγάροις] κατὰλεξον
αἱ τε [μ] ατιμ[αζουσι καὶ αὶ νηλιτιδες ἐ]ίσιν·
τον [δ] αὐτ[ε προσεειπε φιλη τροφος] Εὐρύκλεια·
420 τοῖ [γα]ρ ἐγ[ω τοι τεκνον αλη]θ[ε]ι[η]ν καταλέξω·
π[εντηκοντα τοι εἰσιν ἐνι] μεγάροις γυναικες
δ[μωιαι τας μεν τ εργα διδ]άξαμεν ἐργάζεσθα[ι]
ἑρι[α] [τε ξαινειν καὶ δουλοσ]ύνην ἀνέχεσθαι·
τάων δώδ[εκα πασαι ανα]ιδείης ἐπέβησαν·
425 οὐτ' ἐμὲ τιοῦσαι [οὐτ αυ]τὴν Πηνελόπειαν·
Τηλέμαχος δὲ νέον μεν ἀέξετο· οὐδὲ ἔ μήτηρ
σημαίνειν εἵασκεν ἐπὶ δμῳῇσι γυναιξίν·
ἀλλ' ἀγ' ἐγὼν ἀνάβασ ὑπερώϊα σιγαλόεντα
εἰπω σῆι ἀλόχῳ· τη τις θεὸς ὕπνον ἐπῶρσε [
430 την δ' ἀπαμειβόμενος προσεφη πολύμητις Ὀδυσσευς
μη πῶ τηνδ' ἐπέγειρε· σὺ δ' ἐνθάδε εἰπ[ε] γυναιξίν
εθέμεν· αἱ περ πρόσθεν αεικεα μηχαν[ω]ντο

Fol. 85 verso.

[ω]ς ἀρ ἔφη· γρῆϋς δὲ δι' ἐκ μεγάρῳ βεβήκει
[α]γγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·

- 435 [α]ντὰρ ὁ Τηλεμαχον και βουκόλον ἥδ' ἐ συβώτην
 εἷς ε καλεσσάμενος ἔπεα πτερόεντα προσηύδα·
 [ἀ]ρχετε νυν νέκυας φορέειν και ἀμ[ω]χθι γυναῖκας·
 αὐτὰρ ἔπειτα θρόνους περικ[α]λλεας ἡδ' ἐ τραπέζας
 ὕδατι και σπόγγοισι πολυτ[ρ]ητοισι καθ[ά]ϊρειν·
- 440 αὐτὰρ ἐπὴν δη πάντα δι[ο]μον κατακοσμή[σ]εσθε
 δμῶϊας εξαγαγόντες εἷ[υ]σταθεος μεγαροι[ο]·
 μεσσηγὺς τε θόλου και ἀμυμονος ερκεος αὐ[λ]ῆς
 θεινέμεναι ξίφεσιν [τα]νυηκεσιν εἰς ο κε πα[σ]έων
 ψυχὰς ἐξαφέλησθε κ[α]ι εκλελαθωντ Αφρ[ο]δίτης
- 445 την ἀρ' υπο μνηστ[ῆ]ρσιν εχον μισγοντ[ο] τε λάθρη·
 ως ἔφαθ'· αἱ δε [γ]υναικες αολλεες ηλθον ἀ[πα]σαι
 οικτρ' ολοφυ[ρο]μεναι θαλερον κατα δακ[ρυ]ν χεουσai·
 πρωτα μεν [ου]ν νεκυας φορεον κατατε[θ]νηϊώτας·
 καδ δ' ἀρ' ὑ[π] αιθουσηι τιθεσαν ευερ[κ]έος [α]νλῆς
- 450 ἀλλήλησιν [ε]ρειδουσai σημαινε δ Οδυ[σ]σέως
 αὐτὸς επεισπερχῶ[ν] ται δ εκφορεον[] και [α]νάγκη·
 αὐτὰρ ἔπειτα θρόνου[ς] περικαλλεας ἡδε τραπέζ[ας]
 [ὑ]δατι και σπόγγοισι [πο]λυτρητοισι καθαιρον
 αὐτὰρ Τηλέμαχος [και] βουκολος ἡδε συβω[τ]ης·
- 455 λίστροισιν δάπεδ[ον] πυκα ποιητ[ο]ῖο δομοιο
 ξύον· ταῖ δ ἐφέρον δμω[ι]αι τιθε[σαν] τε θυραζε·
 αὐταρ επει δη παν μέγαρον διεκοσμήσαντο
 δμῶϊας εξαγαγόντες εὔσταθεος μεγάραιο
 μεσσηγυς τε θόλου και ἀμύμονος ερκεος αὐλῆς
- 460 [ε]ιλ[ε]ον εν στεινει· ὁθεν ου πως ἦεν ἀλύξαι·
 [τοι]σι δε Τηλέμαχος πεπνυμένος ηρχ' αγορεύειν·
 [μη] μ[εν] δη καθαρῳι θανάτῳι ἀπο θυμὸν ἐλοιμήν
 [τα]ων α[ι] δη εμη κεφαλῇι κακ' ονειδεα χεῦαν

Fol. 86 verso.

X̄

- μητέρη θ' ἡμετέρη· παρα δε μνηστῆρσιν ἱανον·
- 465 ως ἀρ ἔφη· και πείσμα νέος κνανοπρώροιο
 κίονος ἐξάψας μεγάλης περίβάλλε θολοιο
 ὑψος' επαντανύσας μητις πὸσιν οὐδας ἔκοιτο
 ὥς δ ὅτ' ἀν η κίχλαι τανυσίπτεροι ηε πέλειαι
 ἔρκει ενιπλήξωσι· το δ' εστήκη ενι θαμνωι
- 470 αὐλιν εσιέμεναι στὴν γένος δ' υπεδέξατο κοῖτος·
 ὥς αἱ γ' ἐξείης [κε]φάλας ἔχον· ἀμφι δε πάσαις
 δειρήσιν [βρ]οχοι ἦσ[αν] ὅπ[ω]ς οἰκτιστα θάνοιεν·
 ἥσπαιρο[ν] δε[] πόδεσ[σι] μίμνυθά περ οὐ τι μάλα δῆν·
 εκ δε Μ[ε]λανθιον ηγον[] ἀνα πρόθυρόν τε και αὐλῆν

- 475 του δ' ἀ[πο μεν ρινας] τε και ούατα νηλέϊ χαλκῶι
 τάμνον [μηδεα τ εξ]έρν[σ]αν κυσὶν ὦμὰ δάσασθαι
 χειρας τ' ἤ[δε ποδας κοπτον κεκοτη]ότι θυμῶι·
 οι μεν ἐπ[ε]ιτ ἀπονυψαμενοι χειρας τ]ε πόδας τε
 εις Οδυση[α δομον δε κιον τετελεσ]το δε έργον·
 480 αυταρ ο γε [προσσειπε φιλην τροφον Ε]υρύκλειαν·
 οἴσε θέειο[ν γρην κακων ακος οισε δε] μοι πῦρ
 οφρα θεειω[σω μεγαρον συ δε Πην]ελόπειαν
 ελθεῖν εν[θαδ ανωχθι συν αμφι]πόλοισι γυναιξι
 πασας δ' [οτρυνον δμωιας] κατα δῶμα νέεσθαι
 485 το[ν δ αυτε προσσειπε φιλη] τρὸφος Ευρύκλεια
 να[ι] δι[η ταυτα γε τεκνον εμον] κατα μοῖραν εἶπες
 αλλ αγ[ε το]ι χλ[αιναν τε χιτωνα] τε εἵματ' ἐνείκω·
 μηδ' ουτω ρα[κεσιν πεπυκ]ασμένος ευρέας ὦμους
 ἡσθαι [[θ]] ενι μμ[εγαροι]σι· νεμέσσητὸν δε κεν εἴη
 490 την δ' ἀπαμειβόμενος προσέφη πολύμητις Οδῦσσε[υς]
 πυρ νυν μοι πρώτιστον ενι μεγάροισι γενέσθω
 ως έφατ' ουδ' ἀπίθησε φιλή τρὸφος Ευρύκλεια·
 ἡνικεν δ αρα πυρ και θήϊον· αυτὰρ Οδῦσσευς
 εὔ δειεθειώσεν μέγαρον και δῶμα και αὐλ[ην]
 495 γρηῡς δ' αυτ' απέβη δια δώματα καλ' Οδυσ[ῆος]

Fol. 86.

X

- αγγελέουσα γυναιξι και οτρυνέουσα νέεσθαι·
 αι δ' ἔσαν εκ μεγάροιο δάος μετα χέρσιν έχουσαι·
 [α]ι μὲν αρ αμφεχέοντο και ησπάζοντ' Οδυση[α]
 και κύνεον αγαπαζόμεναι κεφαλὴν τε και ὦμους
 500 χειρας τ' αινύμεναι· το δε γλυκὺς ἥμερος ἥρει
]κλαυθμου και στοναχῆς· γίνω[σ]κε δ' αρα φρέσι πάσας·
 —————
 5

$$\begin{array}{c} \bar{\chi} \\ \bar{\psi} \end{array}$$

- γρηῡς δ εις [υπερωι ανεβησето καγχα]λώωσα
 [δ]εσποίνη[ι ερεουσα φιλον ποσιν ενδο]ν εόντα
 γονατα δ' [ερρωσαντο ποδες δ υπερι]κταίνοντο
 στη δ αρ ὑ[περ κεφαλης και μιν προς μ]υθον εἶπεν
 5 ἔγρε Πηνελ[οπεια φιλον τεκος οφρα ἴ]δῃαι
 [ο]φθαλμοῖσι [τεο]ι[σι τα τ ελδαι ημ]ατα παντα
 ηλθ' Οδυσεὺς και οικ[ον ικανεται οψε πε]ρ ελθων·
 μνηστῆρας δ' έκτ[εινεν αγηγορας οι θ εον οικ]ον
 κήδεσκον και κτημα[τ εδον βιωωντο τε παιδα]
 10 την δ' αὔτε προσέειπ[ε περιφρων Πη]ν[ε]λ[οπεια]

U

μαῖα φίλη μάργην σε [θεοι θεσα]ν οι δε δυνανται
 άφρονα ποιήσαι και επιφρ[ο]να περ μαλ' εόντα
 και τε χαλιφρονέοντα σαωφροσύνης επέβησαν
 οἱ σε περ έβλαψαν· πριν δε φρένας αισίμη ησθα·
 15 τιπτέ με λωβευεις πολυπενθεα θυμον έχουσαν
 [τα]ῦτα παρ εξ ερέουσα και εξ ὕπνου μ' ανεγείρεις
 [ηδε]ος ος μ' επέδησε φίλα βλέφαρ αμφικαλύψας
 [ου γα]ρ πω τοιόνδε κατ' έδραθον εξ οὐ Οδυσσεὺς

Fol. 87 recto. (Twelfth quaternion.)

κε

ψ

ώχετ' εποψόμενος Κακοῖλιον ονκ' όνδμάστη[ν
 20 αλλ άγε δη κατάβηθι και αψ έρχεν μεγαρον δέ.
 ει γαρ τις μ' αλλη γε γυναικῶν αἱ μοι έασι
 ταυτ' ελθοῦσ ήγγειλε και εξ ὕπνου ανέγειρε [
 τω κε τάχα στυγερώς μιν εγὼν απέπεμψα νέε[σθαι
 αὐτις έσω μεγάρων σε δε τοῦτό γε γήρας όνήσει
 25 την δ αυτε προσεειπε περίφρων Ευρυκλεια·
 ου τι σε λωβευω τέκνον φιλον αλλ' έτυμον τοι
 ηλθ' 'Οδυσεὺς και οἶκον [ικ]άνεται ὡς αγορεύω
 ο ξείνους [τ]ον [πα]ντες [ατι]μων εν μεγάροισι·
 Τηλέμαχος [δ αρα μιν] πάλαι ήδεεν ένδον εόντα
 30 αλλα σαοφρ[ο]οσυνηισι] νοήματα πατρὸς έκευθεν·
 όφρ' ανδρω[ν τισαιτο βιην υπερην]ορεόντων·
 ὡς εφαθ' η [δ εχαρη και απο λεκτροιο θ]οροῦσα
 γρηῖ περιπ[λεχθη βλεφαρων δ απο δα]κρυον ήκε [
 και μιν φω[νησασ επεα πτεροεντα π]ροσηύδα
 35 ει δ αγε δη μ[οι μαια φίλη νημερτες ε]νισπες
 ει ετεον δη ο[ικον ικανεται ως αγορε]νεις
 ὅππως δη [μνηστηρσιν αναιδεσι] χειρας εφηκε
 υ
 μονος εῶ[ν οι δ αιεν α]λλεες ενδον εμιμνον
 την δ [αυτε προσεειπε φι]λη τρὸφὸς Ευρυκλεια·
 40 ονκ' ἔιδον ου πυθομην α]λλα στόνον οἶον άκουσα
 κτεινομενω[ν ημεις δε] μυχώι θαλαμων εὔπηκτω[ν
 ήμεθ' ατυζόμεναι [σανι]δες δ' έχον εὔ αραρυῖαι·
 πριν γ ὅτε δῆ με σος υιος απο μεγάροιο καλεσσε
 Τηλέμαχος τον γαρ ρά πατήρ προῆκε καλεσσαι·
 45 ευρον επειτ' Οδυσῆα μετα κταμένοιισι νέκυσσιν
 εστεωθ'· οι δέ μιν αμφι κραταιπέδον ουδας εχο[ντες
 47 κείατ' επ αλλήλοισιν ἔδοῦσα κε θυμὸν ιανθη]ς
 49 νυν δ' οι μεν δη πάντες επ αυλείηισι θυρη[ισιν
 50 αθρόοι αυταρ ο δῶμα θειοῦται περικαλλέ]ς

Fol. 87 verso.

[πυ]ρ μέγα κειάμενος· σε δε με προῆκε καλέσσαι·
 [αλ]λ' ἔπειν ὄφρα σφῶϊν ευφροσύνης επιβητον
 [αμ]φοτερω φίλον ἦτορ· επει κακά πῶλλα πέποσθε·
 [νυ]ν δ' ἤδη τοδε μακρὸν ἐέλδωρ εκτετέλεσται·
 55 [ηλ]θε μεν αὐτὸς ζῶος εφέστιος εὔρε δέ καὶ σέ
 [καί] παῖδ' εν μεγαροισι· κακῶς δ οἱ περ μιν ἐρέζον
 [μ]νηστῆρες· τους πάντας ετίσατο ὦ ενι οίκωι·
 [τ]ην δ αὐτε προσέειπε πε[ρ]ίφρων Πηνελόπεια
 [μ]αῖα φίλη· μη πω μεγ [ε]πεύχεο καγχαλώωσα
 60 οἴσθα γαρ ως κ' ἀσπᾶστ[ο]ς [ε]νι μ[ε]γάροισι φανείη
 πᾶσι· μάλιστα δ' εμοῖ ^{τε} καὶ ὑ[ι]ει τον τεκομ[ε]σθα·
 αλλ' ουκ ἐσθ ὅδε μῦθο[ς] ετη[τυμος] ως] αγορεύεις
 [α]λλα τις αθα[νάτων] κτεινε μνησ[τ]ῆρας αγαυοὺς
 [υ]βριν αγ[ασσαμενος] θυμαλγεα καὶ κα[κὰ] ἔργα
 65 ου τινα γ[αρ] τισκον επιχθονιων ανθρ[ωπων]
 ου κακον [ουδε μεν εσθλον οτις σφεα]ς εισαφίκοιτο
 τω δι ατα[σθαλιας] επαθον κακον αυτ[ὰρ] Οδῦσσένς
 ὤλεσε τηλ[ου] νοστον Αχαιιδος ωλ[ετο] δ' αὐτὸς
 την δ' ἡμειβ[ε]τ επειτα φιλη τροφο[ς] Ευρύκλεια·
 70 τέκνον εμὸν ποιον σε [επος] φυγεν] ἔρκος ὀδόντων
 ἢ πόσιν ενδον εόντα [παρ εσχαρηι ου ποτ] ἐ[φ]ημισθα
 οἴκαδ' ἐλέυσσεσθαι· θυμ[ος] δε τοι αιεν απιστ[ος]
 αλλ' ἄγε τοι καὶ σῆμα αριφρα[δες] ἄλλο τι ειπω
 ουλην την ποτε μιν συς ἡλ[α]σε λευκῶι ὀδόντι
 75 την απονίζουσα φρασαμην· ἐθέλον δέ σοι αυτῇ
 ειπέμεν· αλλα με κῆνος ἐλὼν επι μᾶστακα χέρσιν
 ουκ εἶα ειπεῖν πολυκερδίησι νόοιο·
 αλλ επειν αυτὰρ εγὼν ἐμέθεν περιδώσομαι αυτῇ
 [α]ι κεν σ' ἐξαπάφω κτεῖναι μ' οικτίστω ολέθρῳ·
 80 [τ]ην δ' ημείβετ' ἐπειτα περίφρων Πηνελόπεια·
 [μαῖ]α φίλη· χαλὲπὸν σε θεῶν αιειγενετᾶων

Fol. 88 recto.

δῆνεα εἶρυσθαι μαλα περ πολυῖδριν εοῦσ[αν]
 αλλ' ἐμπης ἵομεν μετα παῖδ' εμὸν ὄφρα ἴδω[μαι]
 ἄνδρας μνηστῆρας τεθνεϊότας ηδ' ὅς ἐπεφί[εν]
 85 ως φαμένη κατέβαιν' ὑπερώϊα· πολλὰ δε οἱ κη[ρ]
 ὥρμαιν' ἡ ἀπάνευθε φίλον πόσιν εξερέ[εινοι]
 ἡ παρστᾶσα κύσειε κάρη καὶ χεῖρε λαβοῦσα
 ἡ δ' επει εισῆλθεν καὶ ὑπέρβη λάϊνον ὀνδὸν
 ἔξετ' ἐπειτ' Οδυσῆος εναντίον εμ πῦρὸς αυγή[ι]

- 90 τοίχου του ἑτέρου· ὁ δ' ἀρα πρὸς κίονα μὰ κρῆν
 ἦστο κάτω ὄρω]ν ποτιδέγμενος· εἰ τι μιν εἶπ[οι
 ἰφθίμη παρ[ακοιτις] ἐπεὶ ἴδεν ὀφθαλμοῖσιν
 ἦ δ' ἀνέω δῆ[ν] ἦστο τα]φ[ος] δ[ε] οἱ ἦτορ ἴκανεν·
 ὅψι δ' ἄλλοτε μ[εν] μιν ἐνωπαδίως ἐσ]ἴδσκεν
 95 ἄλλοτε δ' ἀγ[νωσασκε] κακὰ χροὶ εἵματ] ἔχοντα·
 Τηλέμαχος δ' ἐνενίπεν ἐπὸς τ' ἔφατ' ἐκ τ' οὐνόμα[ζε]
 μῆτερ μὴ δ[υσμητερ] ἀπηνεα θυμὸν ἐ]χουσα·
 τιφθ' οὕτω [πατρὸς νοσφίζειαι ο]νδε παρ' αὐτὸν
 ἔξομένη [μυ]θοισ[ιν] ἀνείρεια ου]δε μεταλλᾶς
 100 οὐ μὲν κ' ἀ[λλῃ] γ' [ωδε] γυνὴ τέ[τλη]ηότι θυμῷ
 ἀνδρὸς ἀπο[σ]ταίη [ος οἱ] κακὰ πολλ[α] μογήσας
 ἔλθοι ἐε[ικ]οστ[ω]ι εἰεὶ ἐ]ς πατρίδα γαῖαν·
 σοὶ δ' αἰεὶ κραδίη] σ[τ]ε[ρεωτέρη] ἐστὶ λίθοιο·
 τὸν δ' αὖτε προσεε[ύ]πε περίφρων Πηνελόπεια·
 105 τέκνον ἐμὸν θυμός μοι ἐνὶ στήθεσσι τεθῆπεν
 οὐδε τι προσφᾶσθαι δύναμαι ἔπος· οὐδ' ἐπακοῦσαι
 οὐδ' εἰς ὧπα ἰδέσθαι ἐναντίον εἰ κ' ἐτὸν δῆ
 ἐστ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται ἦ μάλα νῶϊ
 γινώσμεθ' ἀλλήλω καὶ λῳῖον· ἐστὶ γὰρ ἡμῖν
 110 σήμαθ' ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἀ[λλων]
 ὡς φάτο· μείδησεν δὲ πολύτλας δῖος Ὀδυσσεύς

Fol. 88 verso.

- [αι]ψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 [Τη]λέμαχ'· ἦτοι μητέρ' ἐνὶ μεγάροισιν ἔασον
 [πε]ιραζεῖν ἐμέθεν ταχὺ δὲ φράσεται καὶ ἀρείον·
 115 [ν]υν δ' ὅττι ρυπόω κακὰ δὲ χρὸς εἵματα εἶμαι
 [τ]οῦνεκ' ἀτιμάζει με καὶ οὐ πῶ φησὶ τὸν εἶναι·
 [η]μεῖς δὲ φραζώμεθ' ὅπως οἷα ἀρίστα γένηται·
 καὶ γὰρ τις θ' ἐνα φῶτα κατακτείνας ἐνὶ δῆμῳ
 οἱ μὴ πολλοὶ ἐώσιν ἀοσσητῆρες ὀπίσσω
 120 φεύγει πηλὸν τε προλιπὼν καὶ πατρίδα γαῖαν·
 ἡμεῖς δ' ἔρμα πόλῃος ἀπεκτα[μ]εν οἱ μεγ' ἀρίστοι
 κούρων ἐν Ἰθάκῃ· τα δὲ σ[ε] φ[ραζε]σθαι ἀνώγα·
 τὸν δ' αὖ Τηλεμαχος π[ε]πνυμένος ἀντίον ἠΰδα·
 αὐτὸς ταῦτα γε λενσσε πατερ φιλε] σῆν γὰρ ἀρίστην
 125 μῆτιν [ε]π' ἀνθρώπους φασ ἐμμεν]αι· οὐδὲ κέ τις τοι
 126 ἄλλος ἀ[ν]ηρ ἐρισεῖε καταθνητῶν ἀν[θρώπων]
 129 τὸν δ' ἀ[παμειβο]μένος προσεφῆ πο]λύμητις Ὀδυσσεύς·
 130 τοι γὰρ ἐγὼ ν' ἐρεῶ ὥς μοι δοκεῖ] εἶναι ἀρίστα·
 πρῶτα [μὲν ἀρ] λουσασθε καὶ] ἀμφιέσασθε χιτῶνας·
 δμῶας [δ' ἐ]ν μεγάροισιν ἀνωγ]ετε εἵματ' ἐλέσθαι·

- αὐτὰρ θ[ειο]ς αὐιδὸς ἐχ[ῶν] φορμυ[γ]γα λίγειαν
 ἱμῖν ἡ[γ]είσθω φιλοπαί[γ]μο[νος] ὄρχ[η]θμοῖο·
 135 ὥς κεν τις φάιη γαμον εἰ[μ]μεναι· ἐκτος ακούων
 ἡ αν ὁδὸν στείχων ἡ οἱ π[ε]ρ[ι]ναίεταουσιν·
 μη προσθε κλέος ευρὺ φόνον κατα άστν γένηται
 ανδρῶν μνηστήρων πριν γ' ημέας ελθέμεν έξω
 άγρον ες ημέτερον πολυδένδρεον· ένθα δ' έπειτα
 140 φρασσόμεθ'· ὅττι κε κέρδος 'Ολύμπιος εγγυαλίξει
 ὥς εφάθ'· οἱ δ' άρα τοῦ μάλα μεν κλύνον ἡδ' επίθοντο·
 [π]ρῶτα μεν αρ λούσαντο και αμφιέσαντο χιτώνας
 [οπ]λισθεν δε γυναῖκες· ὁ δ' εἴλετο θεῖος αὐιδὸς
 [φορ]μιγγα γλάφῡρῃν· εν δέ σφισιν ἱμερον ὠρσε

Fol. 89 recto.

ψ

- 145 μολπῆς τε γλυκερῆς και αμύμονος ὄρχηθμ[ο]ιο
 τοῖσιν δε μέγα δῶμα περιστεναχιζετο πόσ[σιν]
 ανδρῶν παιζόντων καλλιζώνων τε γυναικ[ων]
 ὠδε δε τις είπεσκε δόμων έκτοσθεν ακούνων
 ἡ μάλα δη τις έγημε πολυμνήστην βασίλειαν
 150 σχετλίη· ουδ' έτλη πόσιος οὔ κουριδίοιο
 είρυσθαι μεγα δῶμα διαμπέρες· εις ὁ κεν ελθῃ
 ως άρα τις είπεσκε· τα δ' ουκ' ἴσαν ὥς ετέτυκτο·
 αὐτὰρ Οδυσσῆα μεγαλήτορα ὦι ενι οίκωι
 Ευρυνόμη τα[μ]ιη λοῦσεν και χρίσεν έλαίωι
 155 αμφι δε μιν χ[λ]αιν[α]ν[ν] καλ[ή]ν[ν] βάλεν ηδε χιτώνα
 αυταρ κακ κεφα[λ]ης χενεν πολυ] καλλος Αθήνη
 μείονα τ' εισῖ[δε]ιν και πασσονα καδ] δε κάρητο[ς]
 ούλας ἤκε κόμ[α]ς νακινθινωι ανθει ομ[ο]ί[α]ς
 ὥς δ' ὅτε τις [χ]ρυσον περιχευεται αργυρωι α]νῆρ
 160 ἴδρις· ὃν Ἡφ[αι]στος δεδαεν και Παλλας Αθ[η]νήνῃ
 τέχνην παν[το]ιην χαριεντα δε εργα τελε[ί]ει·
 ως άρα τωι κ[α]τεχευε χαριν κεφαληι τε και] ὥμοις
 εκ δ' ασαμίν[θου] βη δεμας αθαν[α]τοις[ιν] ομ[ο]ί[ο]ς
 αψ δ' αὔτις κατ[α]ρ [ε]ζ[ε]τ [ε]πι θρονου· ενθ[ε]ν α]νέστη·
 165 αντίον ἥς αλόχου κ[α]ι] μιν προς μῦθο[ν] εει[π]εν·
 δαιμονίη· περι σο[φ]ι[γ]ε γ]υναικῶν θηλυτ[ε]ράων
 κῆρ' ατέραμνον έθηκαν Ολυμπια δώματ' έχοντ[ε]ς
 ου μεν κ' άλλη γ' ὠδε γύνῃ τετληότι θυμῶι
 ανδρος αποστάιη ὃς οἱ κακὰ πὸλλα μογήσας
 170 έλθοι εεικοστῶι έτέϊ ες πατρίδα γαῖαν·
 αλλ' αγε μοι μαῖα στόρεσον λέχος οφρα και αὐτος
 λέξομαι· ἡ γαρ τη γε σιδήρεον εν φρεσὶν ἦτορ·

τον δ' αὐτε προσέειπε περίφρων Πηνελόπεια·
 δαιμόνι' ου γαρ τι μεγαλίζομαι ουδ' αθερίζω
 175 ουδε λιην άγαμαι· μαλα δ' ευ οιδ' οίος έησθα

Fol. 89 verso.

Plate 9.

[εξ] Ἰθάκης ἐπὶ νηὸς ἱὼν δολιχηρέτμοιο·
 [α]λλ' ἀγε οἱ στόρεσον πυκινὸν λέχος Εὐρύκλεια·
 [εκ]τος εὖσταθέος θαλάμου· τον ρ' αὐτος ἐποίει
 [εν]θά οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν
 180 [κ]ώεα καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα
 ὥς αῖρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
 [ο]χθήσας ἄλοχον προσεφώνεε κεδν' εἰδυῖαν·
 ὦ γύναι· ἦ μάλα τοῦτο ἔπος θυμᾶλγές ἔειπες·
 [τις] δέ μοι ἄλλος ἔθηκε λέχος· χάλπεδν δέ κεν εἴη
 185 [κ]αὶ μάλ' ἐπισταμένω· ὅτε μὴ [θε]ὸς αὐτὸς ἐπέλθων
 [ρ]ηϊδίως ἐθελων θ[ε]ίῃ [αλ]λῇ [εν]ὶ χώρῃ·
 ἀνδρῶν δ' οὐ κεν [τις] ζῶ[ος] βροτος· ουδε γυναικῶν
 [ρ]εῖα μετ' ὅχ[λ]ισσειεν ἐπεὶ μέγα σῆ[μα] τέτυκτο
 [ε]ν λέχε[ι] ἀσκητῶι το δ' ἐγὼ καμῶν ουδε τις ἄλλος
 190 [θ]άμν[ος] ἐφν ταυιφυλλος ἐλαίης ἐρ[κ]εος ἐντος
 ἀκμῆ[νος] θαλεθων παχετος δ' ἦν ἡ[ν]ύτε κίων·
 τῶι δ' [ἐγὼ] ἀμφιβαλὼν θαλαμὸν δ[ε]μον ὄφρ' ἐτέλεσσα
 πυκνῆ[ισιν] λιθαδεσσι καὶ εὐ[κ]αθ[υπε]ρθεν ἔρεψα·
 κδλλή[τας] δ' ἐπέ[θη]κα θυρα[ς] πυκ[ιν]ῶς ἀραρυῖας·
 195 καὶ το[τ] ἐπ[ε]ιτ' ἀπεκοψα [κομ]ῆν ταυιφύλλον ἐλαίης·
 κορμ[ον] δ[ε] ρίζης προτα[μ]ῶν ἀμφέξεσσα χαλκῶι
 εὖ καὶ ἐπισταμένως καὶ [ε]πι στάθμῃν ἱθύνε
 ἐρμιν ἀσκήσας· τετρηνα δὲ πάντα τερέτρων·
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον· ὄφρ' ἐτέλεσσα
 200 δαιδάλλων χρυσῶι τε καὶ ἀργύρῳ ἠδ' ἐλέφαντι·
 ἐκ δ' ἐτανυσσ' ἱμάντα βοῶς ἱφὶ κταμένοιο·
 οὕτω τοι τόδε σῆμα πιφανσκομαι· ουδε τι οἶδα
 εἰ μοι ἐτ' ἐμπεδον ἐστὶ γύναι λέχος ἢ τις ἡδῇ
 [α]νδρῶν ἄλλος ἔθηκε ταμῶν ἀπο πυθμέν' ἐλαίης
 205 [ω]ς φάτο· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ
 σῆματ' ἀναγνούσῃ τα οἱ ἐμπεδα πέφραδ' Ὀδυσσεὺς

Fol. 90 recto (?).

ψ
 δακρύσασα δ' ἔπειτ' ἱθὺς κίεν· ἀμφὶ δὲ χεῖρας
 δειρῇ βαλλ' Ὀδυ[σ]σῆϊ· κάρη δ' ἔκυσ'· ἡδὲ προσήνδα
 μὴ μοι Ὀδυσσεὺ σκυζεν· ἐπεὶ τα περ' ἀλλὰ μάλιστ[α]
 210 ἀνθρώπων πέπνυσσεν· θεοὶ δ' ὥπασσα οἴζυν·
 οἱ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντε

- ἤβης ταρπῆναι καὶ γήραος οὐδὸν ἵκέσθαι
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο· μῆδε νεμέσσω
 οὐνεκα σ' οὐ το πρῶτον ἐπεὶ ἴδον ^{οὐ}[[ῶ]]δ' ἀγάπησα·
 215 αἶε γὰρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἐρρίγει· μὴ τις με βροτῶν ἀπάφοιτ' ἐπέεσσιν
 ἐλθὼν· πολλοί[ι γὰρ] κακὰ κέρδεα βουλένουσιν·
 οὐδὲ κεν Ἀργεῖ[η Ἐλ]έ[ι]νη Δίος ἐκ]γεγαυῖα
 ἀνδρὶ παρ' ἀλλοδαπ[ω]ι ἐμιγῇ φιλό[τ]ητι καὶ εὐνή[ι
 220 εἰ ἤϊδ' ἤ μιν αὐτὶς Ἀ[ρ]ηιοὶ νῆες Ἀχαιῶν
 ἄξεμέναι οἰκόν· δε [φιλην ἐς πατρίδ' ἐμελλο]ν·
 τὴν δ' ἦτοι ρέξα[ι θεὸς ὠρορεν ἐργὸν αἰεκεῖ
 τὴν δ' ἄτην οἷν προσθεν ἐὼι ἐγκατθετο θυμ]ωι
 λυγρὴν ἐξ ἧς π[ρ]ωτὰ καὶ ἡμεῖς ἵκετο πένθο]ς·
 225 νῦν δ' ἐπεὶ ἤδη σ[η]ματ' ἀριφραδεὰ καταλε]ξας
 εὐνῆς ἤμε[τερ]η[ς] τὴν οὐ βροτὸς ἀ]λ[λος ο]πώπε[ι
 ἀλλ' οἶοι σὺ τ' [ἐ]γω γ[ε] καὶ ἀ]μφιπολὸς μ[ια μο]ῦνη
 Ἀκτὸρις ἦν μοι δῶκε [π]ατήρ ἔτι δευρο κ[ι]ουσι]η·
 ἢ νῶϊν εἵρυτο θυρά[ς] π[υ]κνινοῦ θαλάμ[οιο
 230 [π]ειθείς δ' ἡ μὲν θυμὸν ἀπηνέα περ μάλ' εὐντα·
 ὥς φάτο· τῷ δ' ἐτι μᾶλλον ὑφ' ἱμερον ὤρσε γόοιο
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα κέδν' εἰδυῖαν·
 ὥς δ' ὅτ' ἀν' ἀσπασίως γῇ νηχομένοισι φανήη
 ἦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
 235 ραίσῃ ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῶ[ι
 παῦροι δ' ἐξέφυγον πολὺς ἄλδ' ἠπειρον δὲ
 νηχομένοι· πολλοὶ δὲ περὶ χροὶ τέτροφε[ν ἀλμ]η
 ἀσπᾶσιοι δ' ἐπέβαν γαίης κακότητα φ[ύ]γοντες

Fol. 90 verso (?).

- [ω]ς ἄρα τῇ ἀσπᾶστὸς ἔην πόσις εἰσδ' οὐσίῃ
 240 [δει]ρῆς δ' οὐ πῶ πάμπαν ἀφίετο πῆχεε λευκῶι·
 [κα]ὶ νῦν κ' οδυρομένοισι φάνη ροδοδάκτυλος Ἥως·
 [εἰ] μὴ ἀρ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
 [ν]ύκτα μὲν ἐν περάτῃ δολιχὴν σκέθεν· Ἡὼ δ' αὖτε
 [ρ]ύσατ' ἐπ' Ὀκεανῶι χρυσόθρονον· οὐδ' εἰ ἵππους
 245 ζέγγυσθ' ὠκύποδας φάος ἀνθρώποισι φέροντας
 Ἄλ' ἀμύμονα καὶ Φαέθοντ' οἳ τ' Ἡῶ πῶλοι ἀγούσι·
 [κ]αὶ τοτ' ἀρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·
 [ω] γύναι· οὐ γὰρ πῶ παντῶν ἐπὶ [π]είρατ' ἀέθλων
 ἡλθομεν· ἀλλ' ἐτ' ὀπίσθεν ἀμείτρητος πόνος ἐστί
 250 πολλὸς καὶ χαλῆ[πος] τὸν ἐμε χρεὶ π[άν]τα τελέσσαι·
 ὥς γὰρ μοι ψυχ[ῇ] μαντεύσ[ατο] Τειρεσίῃ

[η]ματι [τωι οτε δη κατεβη]ν δόμον Αἴδος εἴσω
 νοστ[ον εταιροισιν διζήμενο]ς ἥδ' ἐμοὶ αὐτῶι·
 ἀλλ' ἐρχεν λεκτρον δ' ἰομεν γυναι̣ι οφρα και ἥδη
 255 [ύ]πνω[ι υπο γλυκερω ταρπωμεθα κ]οιμηθέντῃ·
 τον δ [αυτε προσεειπε περιφρων] Πηνελόπεια·
 εὐνή μ[εν δη σοιγε τοτ εσσεται οππ]ότε θυμῶι
 σῶι ε[θεληις επει αρ σε θεοι πο]ιη[σα]ν ἱκέσθαι
 οἴκο[ν ες υψ]οροφον κα[ι σην ε]ς πατρίδα γαῖαν·
 260 [α]λλ' ε[πει ε]φράσθης και το[ι θε]ος ἐμβαλε θυμῶι
 εἰπ' α[γέ μ]οι τον ἀέθλον· ε[πει κ]αι οπισθεν οἶω
 πεύσομαι· αὐτίκα δ' ἐστι δαήμεναι οὐ τι χέρειον
 την δ' ἀπαμειβόμενος προσέφη πολυμητις Ὀδυσσε[υς]
 δαιμονίη· τι γαρ αὖ με μαλ' οτρυνέουσα κέλευεις
 265 εἰπέμεν· αὐτὰρ ἐγὼ μὲν μὲνθῆσομαι· οὐδ' ἐπικέυσω·
 ου μιν τοι θυμὸς κεχαρήσεται· οὐδε γαρ αὐτός
 χάρωι· επει μαλα βροτῶν ἐπὶ ἀστὲ ἄνωγεν
 [ε]λθεῖν ἐν χείρεσσιν ἔχοντ' εὐήρες ἐρέτμδν·
 [ε]ἰς ὃ κε τους ἀφίκωμαι οἱ οὐκ' ἴσασι θάλασσαν
 270 [αν]έρες· οὐδε θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσι[ν]

Fol. 91 verso (?).

ψ
 οὐδ' ἀρα τοι γ' ἴσασι νε[[φε]]ας φοινικοπαρή[ους]
 οὐδ' εὐήρε' ἐρέτμᾶ· τα τε πτερὰ νήυσι πέλονται
 σῆμα δε μοι τοδ' εἶπεν αριφράδῃς οὐδε σε κεύσ[ω]
 οππότε κεν δη μοι ξυμβλήμενος ἄλλος ὀδιτ[ης]
 275 φήηι αθηρήλοῖγδὸν ἔχειν ἀνα φαιδίμωι ὦμ[ωι]
 και τότε μ' ἐν γαίηι πηξᾶν ἐκέλευεν ἐρέτμον
 ἐρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἀνακτι·
 ἀρνέειν ταῦρόν τε συνὼν τ' ἐπιβήτορα κάπρον·
 οἰκαδ' ἀποστείχειν· ἐρδει θ' ἱερὰς εκατόμβας
 280 ἀθανάτοισι θεοῖσ[ι] τοι οὐρανὸν εὐρὺν ἔχουσι
 πᾶσι μάλ' ἐξε[ι]ης θα]νατος δε μοι ἐξ ἁλὸς αὐτῶι
 ἀβλήχρὸς μά[λα] τοιος ἐλευσεται ο]ς κε με πέφνηι
 γήραι ὑπο λιπαρῶι [α]ρημενον ἀμφι δε λ]αοι
 ὄλβιοι ἔσσονται· τα δ[ε] μοι φατο παντα τελεισ[θ]αι·
 285 τον δ' αὐτε προσέ[ει]πε περιφρων Πηνελόπεια
 εἰ μιν δη γῆράς γε [θεοι τελευουσιν αρειον
 ἐλπῶρη τοι ἐπέ[ι]τα κακῶν ὑπαλυσιν εσσεσθαι
 ὥς οἱ μὲν τοιαντ[α] προς ἀλλήλους ἀγορευον
 τόφρα δ' ἀρ' Εὐρυνομη τε ἰδε τροφὸς ἐντυον εὐνην
 290 ἐσθήτος μαλ[α]κ[ης] [δαιδων υπο λαμπομεναων

αὐτὰρ ἐπεὶ στορεσά[ν] πυ]κινον λεχο[ς] ἐγκονεουσai
 γρηῒς μεν κείουσα π[αλ]ιν οἶκον δε βε[β]ηκει
 [τ]οῖσιν δ' Ευρυνόμη θαλαμηπόλος ηγε[μ]ονευεν
 [ε]ρχομένοισι λέχος δὲ δάος μετα χέρσι[ν] ἐχουσα
 295 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν· οἱ μὲν ἐπε[ι]τα
 ἀσπᾶσιοι λέκτροιο παλαιοῦ θῆσμον ἔκοντο·
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἦδε συβώτης
 παῦσαν ἀρ' ὀρχηθμοῖο πόδας· πανσεν δε γυναικάς
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρον σκιοεντα·
 300 τῷ δ' ἐπεὶ οὖν φιλότιτος ἐταρπῆτην ἐρατεινῆς
 τερπέσθην μῦθοισι πρὸς ἀλλήλους ἐνέποντ[ε]

Fol. 91 recto (?).

[η] μὲν ὅς' ἐν μεγαροῖσιν ἀνέσχετο διὰ γυναικῶν
 [αν]δρῶν μνηστήρων ἐσθρῶς' αἰδῆλον ὄμιλον
 [οἱ] ἔθεν εἵνεκα πολλὰ βόας καὶ ἵφια μῆλα
 305 [ε]σφάζον πολλὸς δε πίθων ἠφύσσετο οἶνος·
 [α]ὐτὰρ διογένης Ὀδυσσεὺς ὅσα κῆδε' ἔθηκεν
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησεν
 παντ' ἔλεγ'· ἡ δ' ἀρὰ τέρπετ' ἀκούουσ'· οὐδὲ οἱ ὕπνος
 πίπτειν ἐπὶ βλεφάροισι πάρος καταλέξει ἅπαντα·
 310 ἤρξατο δ' ὡς πρῶτον Κικόναν δάμασ'· αὐτὰρ ἔπειτα
 ἡλθ' ἐς Λωτοφάγων ἀνδρῶ[ν] π[ί]ειραν ἀρουραν·
 ἡδ' ὅσα Κυκλωψ' ἔρ[ε]ξε καὶ ὡ[ς] ἀπ[ε]τίσατο ποῖνῃν
 [ι]φθίμων ἐτ[α]ρων οὐς ἡσθιεν οὐδ' ἐλεαιρεν·
 ἦδ' ὡς [Αἰολο]ν ἰκεθ' ὁ μιν π[ρ]οφρων ὑπ' ἔδεκτο
 315 [κ]αὶ π[ε]μ[ν]ου δε πω αἶσα φ[ί]λῃν ἐς πατρίδ' ἱκέσθαι
 [ἡ]ν ἀλλὰ μιν αὐτὶς ἀναρπᾶξασα θύελλα
 [π]οντον ἐπ' ἰχθυοεντα φερ[ε]ν βαρέα στενάχοντα·
 [ἡ]δ' ὡς Τηλεπυλον Λαιστρυγονίην ἀφίκανε·
 319 [οἱ] νῆας τ' ὀλεσαν καὶ εὐκνημι]δας ἑταίρους·
 321 [καὶ] Κίρκης κατελεξε δολὸν πολυμ]ηχανίην τε·
 [ἡ]δ' ὡς εἰς Αἰδεω δόμον ἡλυθεν ἐυρώεντα
 [ψ]υχῇ χρησομενος Θ[η]βαι]ου Τειρεσίᾳο
 [ν]ηὶ πολ]υκλήϊδι· καὶ εἰ[σι]δε πάντας ἑταίρους·
 325 [μ]ητερ]α θ' ἢ μιν ἔτικτε καὶ ἔτρεφε τὺτθον εόντ[α]
 [ἡ]δ' ὡς Σειρήνων ἁδινάων φθόγγον ἀκουσεν
 ὡ[ς] θ' ἵκετο Πλάγκτας πετρας δεινὴν τε Χάρυβδι
 Σκύλλῃν θ'· ἣν οὐ πώποτ' ἀκήριοι ἄνδρες ἀλύξαν
 ἡδ' ὡς Ἡελίοιο βόας κατέπεφνον ἑταῖροι·
 330 ἡδ' ὡς νῆα θοὴν ἔβαλεν ψολόεντι κεραυνῶϊ
 Ζεὺς ὑψιβρεμέτης· ἀπο δ' ἐφθιθεν ἐσθλοὶ ἑταῖροι

[π]άντες ὁμῶς· αὐτος δὲ κακὰς ὑπο κῆρας αλυξας
 [ικ]ετ' ἐς Ωγυγίην νυμφὴν τε Καλὺψω^{νησον}.

Fol. 92 verso.

Plate 9.

ψ

ἡ δὲ μιν κατέρυκε λιλαιομένη ποσιν εἶναι
 335 ἐν σπέσσι γλαφυροῖσι καὶ ἔτρεφεν· ἡδὲ ἔφασκε [
 θήσειν ἀθάνατον καὶ ἀγήραον ἡματα πάντα
 ἀλλὰ τῷ οὐ ποτε θῦμον ἐνι στήθεσσιν ἐπειθεν
 ἡδ' ὥς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας·
 οἱ δὲ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο·
 340 καὶ πέμψαν σὺν νῆϊ φίλην ἐς πατρίδα γαῖαν·
 χαλκὸν τε χρυσὸν τε ἄλις ἐσθῆτά τε δόντες·
 τοῦτ' ἀρα δέοντα[το]ν εἶπεν ἔπος ὅτ' οἱ γλυκὺς ὕπνος
 λυσίμελὴς ἐπό[ρουσ]ε λύων μελεδήματα θυμοῦ
 ἢ δ' αὐτ' ἀλλ' ἐν[οησε] θε[ᾶ] γλαυκῶπ[ι]ς Ἀθήνη·
 345 ὅππότε δὲ ῥ' Ὀδυσ[ση]α ἐελπετο οὐ κατὰ θυ[μον]
 εὐνῆς ἥς ἀλόχου τα[ρπη]μεναι ἡδὲ καὶ ὑπνῶν
 αὐτικ' ἀπ' Ὀκεανοῦ [χρυσοθρονον] ἠριγενεῖαν
 ὥρσεν· ἐν ἀθανάτ[οι]σι φῶς φέροι ὥρτο δ' Ὀδυσσεύς
 εὐνῆς ἐκ μαλα[κ]ῆς ἀλοχῶι δ' ἐπὶ μύθῳ ἐτελλεν
 350 ὦ γύναι· ἤδη μὲν [πολεῶν] κεκορημέθ' αἰθλων
 ἀμφοτέρῳ· σὺ [μὲν] ἐνθαδ' ἐμὸν πολυκηδεά ῥοστον
 κλαίουσ'· αὐτὰρ [ἐμὲ] Ζεὺς ἀλγεσι καὶ θεοὶ ἄλλοι
 ἰέμενον πεδάεσκό[ν] ἐμης ἀπο πατρίδος αἰῆς
 νῦν δ' ἐπεὶ ἀμφοτέρῳ [π]ολυήρατον ἴκο[μεθ'] εὐνην
 355 κτήματα μὲν τα μοι [ἐστ]ι κομιζέμεν· εἴν' ἐμεγαροῖσι
 μῆλα δ' ἃ μοι μνηστῆρες ὑπερφίαλοι κ[ατε]κείραν
 πολλὰ μὲν αὐτὸς ἐγὼ ληΐσσομαι· ἀλλὰ δ' Ἀχ[αῖ]οι
 δώσουσ'· εἰς ὃ κε πάντας ἐνιπλήσσωσιν ἐπαυλους
 ἀλλ' ἦτοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἐπει[σ]μ[ι]
 360 [ο]ψόμενος πατέρ' ἐσθλὸν· ὃ μοι πυκινῶς ἀκάχητ[αι]
 σοὶ δὲ γύναι τοδ' ἐπιστέλλω πινυτῇ περ εὐούσῃ·
 αὐτίκα γὰρ φάτις εἰσὶν ἅμ' ἡλίῳ ἀνιόντι
 ἀνδρῶν μνηστήρων οὓς ἔκτανον ἐν μεγάροισιν
 εἰς ὑπερῶι ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν

Fol. 92 recto.

ψ

365 [η]σθαι μὴδε τίνα προτιώσσο· μὴδ' ἐρέεινε·
 [η] ρᾶ· καὶ ἀμφ' ὥμοισιν ἐδύσσετο τένχεα κάλα·
 [ω]ρσε δὲ Τηλέμαχον καὶ βουκόλον ἡδὲ συβώτην

[π]άντας δ' έντε' άνωγεν Αρήϊα χερσίν έλέσθαι·
 [ο]ι δε οἱ ουκ' απίθησαν· εθωρησσοιτο δε χαλκῶι
 370 ὤϊξαν δε θύρας· εκ δ' ἥϊον· ἦρχε δ' Ὀδυσσεύς·
 ἥδη μιν φάος ἦεν επι χθόνα· τους δ' αρ Αθήνη
]νύκτι κατακρύψασα θοῶς εξήγε πόληος·

ψ̄

[ω̄]

[Ερμης δε ψυχας Κυλληνιος ε]ξεκαλείτο
 [ανδρων μνηστηρων εχε δε] ραβδον μετα χέρσι
 [καλην χρυσειην τηι τ ανδρω]ν ὄμματα θέλγει
 [ων εθελει τους δ αυτε και υ]πνωωντας εγείρει·
 5 [τηι ρ αγε κινησας ται δε τριζ]ουσ[α]ι ἔποντο·
 [ως δ οτε νυκτε]ρι[δες μυχω]ι άντρου θεσπεσίοιο
 [τριζουσ]αι ποτέονται [επε]ι κέ τις αποπέστησιν
 [ορμαθο]ῦ εκ πέτρης· ανα τ' αλλήλησιν εχονται·
 [ως αι τ]ετριγυῖαι ἄμ' ἥϊσαν· ἦρχε δ' άρα σφιν
 10 [Ερμ]ειας ακάκητα κατ' ευρώεντα κέλευθα·
 παρ δ' ἴσαν Ωκεανοῖο ρῶας και Λευκάδα· πετρην
 ηδε παρ Ηελίοιο πύλας και δῆμον Ὀνείρων
 ἥϊσαν· αῦψα δ' ἴκοντο κατ' ασφόδελον λειμῶνα
 ενθα τε ναίουσιν ψυχᾶι εἰδωλα καμόντων·
 15 εὔρον δε ψυχῇν Πηληϊάδεω Αχιλλῆος
 και Πατροκλῆος και αμύμονος Αντιλόχοιο·
 [Αι]αντος θ' ὃς άριστος εην εἰδός τε δέμας τε

Fol. 93 verso.

ω̄

των άλλων Δαναῶν μετ' αμύμονα Πηλεΐωνα
 ὥς οἱ μιν περι κῆνον ὀμίλειον· αγχιμολον δὲ
 20 ἦλθεν επι ψυχῇ[ν] Αγαμέμνονος Ατρείδᾱο
 αχρυμένη· περι δ' άλλαι αγηγέραθ' ὅσσοι ἄμ' αυτῶι
 οἴκωι εν Αιγίσθοιο θάνον και πότμον επέσπον·
 τον προτέρη ψυχῇ προσεφώνεε Πηλεΐδᾱο·
 Ατρεΐδη· περι μιν σε φάμεν Διῦ τερπικεραύνωι
 25 ανδρῶν ἡρώων φίλον έμμεναι ἡματα πάντα
 οὔνεκα πολλοῖσι[ν] τε και ἱφθίμοισιν ανασσεις
 δήμωι ενι Τρω[ων οθ]ι· πάσχομεν άλγέ' Αχᾶιοι·
 η τ άρα και σοι π[ρωι πα]ρασ[τ]ήσε[σθαι] εμελλε
 Μοιρ' ολοῇ· την [ου τις αλευεται ος κε γενη]ται·
 30 ὥς ὀφέλες τιμης α[πονημενος] ης περ ανασσεις
 δήμωι ενι Τρώ[ων] θανατον και ποτμον επισπειν
 τω κεν τοι τύμβον [μιν εποιησαν] Παναχαιοι
 ηδε κε και σῶ παιδι[ι] μεγα κλεος ηρα οπισσω

[ο]ινῶι ἐν ἀκρήτῳ καὶ ἀλειφατὶ· δῶκε δὲ μή[τηρ]
 χρύσειον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
 75 φασκ' ἔμεναι· ἔργον δὲ περικλυτοῦ Ἑφαιστοιο
 ἐν τῷ τοι κεῖται λευκ' ὅστέα φάιδιμ' Ἀχιλλεῦ
 77 μίγδα δὲ Πατρόκλοιο Μενoitιάδῃο θανόντος
 80 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον
 [χ]εῦαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν

Fol. 94 verso.

ω

ἀκτῇ ἐπὶ προυχόνσῃ ἐπὶ πλατεῖ Ἑλλησπόντῳ
 ὥς κεν τηλεφάνῃς ἐκ ποντόφιν ἀνδράσιν εἴη·
 τοῖς· οἱ νῦν γεγάασι καὶ οἱ μετ' ὅπισθεν ἐσονται·

85 μήτηρ δ' αἰτι[[σ]]ασα^{σα} θεοὺς περικαλλέ' ἄεθλα
 θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν·
 ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησ[ας
 ἡρώων ὅτε κεν ποτ' ἀποφθιμένου βασιλῆος
 ζῶννυνται τε νέοι καὶ ἐπεντύνονται ἄεθλα
 90 ἀλλὰ κε κείνα μ[αλίσ]τα ἰδὼν θηήσας θυμῷ
 οἱ' ἐπὶ σοὶ κατέθ[ηκε θε]α περικα[λλε αε]θλα
 ἀργυρόπεζα Θε[τις] μαλα γὰρ φίλος ἦσθα] θεοῖσι[ν
 ὥς σὺ μὲν οὐδε θ[ανων] ονομ[ωλεσας] ἀλλὰ τοι αἰεὶ
 πάντας ἐπ' ἀνθρώπους κλεος ἐσσεταὶ ἐσθλὸν Ἀχιλλεῦ
 95 αὐτὰρ ἐμοὶ τι τοδ' ἦδο[ς] ἐπεὶ πόλεμον τολυπευσας
 ἐν νόστῳ γὰρ μοι Ζ[εὺς] μῆσατο λυγρὸν ὀλεθρον
 Αἰγίσθου ὑπο χερσὶ [καὶ οὐλομένης αλοχοιο
 ὥς οἱ μὲν τοιαῦτα π[ρὸς] ἀλλήλους ἀγορευον
 ἀγχιμολὸν δὲ σφ' ἠ[λθε] διακτορος Ἀργεϊφοντης
 100 ψυχᾶς μνηστηρῶν [καταγῶν] Ὀδυσῆι δαμεινῶν
 τῷ δ' ἀρα θαμβήσαντ [ιθυ]ς κίον ὥς ἐσιδ[εσθην]
 ἐγὼ δὲ ψυχῇ[[ν]] Ἀγαμέμνωνος Ἀτρεΐδῃο
 παῖδα φίλον Μελανῆος ἀγακλυτὸν Ἀμφιμ[εδοντα]
 [ξεί]νος γὰρ οἱ ἔην Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων·
 105 [το]ν προτέρῃ ψυχῇ προσεφώνεεν Ἀτρεΐδῃο·
 [Α]μφίμεδον· τι παθόντες ἐρεμνὴ γαῖαν ἔδυτε
 [π]άντες κεκριμένοι καὶ ὁμήλικες· οὐδε κεν ἄλλως
 [κρ]ίναμενος λέξαιτο κατὰ πόλιν ἄνδρας ἀρίστους
 ἢ ὑμῶν ἐν νῆεσσι Ποσειδάων ἐδάμασσε
 110 ὅρσας ἀργαλέους ἀνέμους καὶ κύματα μακρὰ·
 ἢ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου

- 150 αγροῦ ἐπ' ἐσχατὴν· οἱ δὲ δώ[μα]τα ναῖε συβώτης·
 ἐνθ' ἦλθεν φίλος υἱὸς Ὀδυσσ[η]ος θείοιο
 ἐκ Πύλου ἡμαθόεντος ἰὼν συν νηϊ μελαίνῃ
 τῷ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε
 ἔκοντο προτὶ ἄστυ [περικ]λῦτον· ἦτοι Ὀδύσσευς
 155 ὕστερος· αὐτὰρ [Τηλεμα]χος προσθ' [ἡγεμο]νευε·
 τὸν δὲ συβώτης [ἡγε . . .]οχ[.] ἐχον[τα]
 πτωχῷ λευγαλ[εω]ι ἐναλιγκιον ἦδε γερωντι
 σκηπτόμενον· τὰ δὲ λ[υ]γρὰ περὶ χροὶ εἴματα ἐστο
 οὐδὲ τις ἡμέι[^{ων}ο] δυνατό [γ]νῶναι τὸν εὐντα
 160 ἐξαπίνης προσφάνει[τ] οὐδ' οἱ προγενεστεροὶ ἦσαν
 ἀλλ' ἐπέειν' τε κακοῖσιν [ἐνισσο]μεν ἦδε βολῆσιν
 αὐτὰρ ὁ τῶς μὲν ἐτόλμα ἐνὶ μεγάροισιν εἰσι
 βαλλόμενος καὶ ἐνισσ[ο]μενος τετληοτι θυμῷ
 ἀλλ' ὅτε δὴ μιν ἐγείρε Δ[ι]ος νοὸς αἰγιοχοιο
 165 συν μὲν Τηλεμάχῳ πε[ρ]ικαλλεᾷ τευχὲ ἀειρας
 ἐς θάλαμον κατέθηκε κα[ὶ] ἐκλήισεν ὀχλῆας
 αὐτὰρ ὁ ἦν ἄλοχον πολυκερδίῃσιν ἀνώγειν
 τόξον μνηστῆρεσσι θέμεν πολὺν τε σίδηρον
 [ἡμι]ν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχὴν
 170 [οὐδ]ε τις ἡμέιων δύνατο κρατεροῖο βιοῖο
 [νε]υρην ἐντανύσαι· πολλὸν δ' ἐπιδενέες ἦμεν
 [ἀλλ'] ὅτε χεῖρας ἔκῃεν Ὀδυσσῆος μέγα τόξον
 [ἐνθ'] ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι
 [το]ξὸν μὴ δόμεναι· μῆδ' εἰ μ[αλ]α πόλλ' ἀγορένοι·
 175 Τηλέμαχος δὲ οἱ οἶος ἐποτρυν[ω]ν ἐκέλευσεν·
 αὐτὰρ ὁ δεξάτο χεῖρι πολὺτλας δῖος Ὀδύσσευς
 ρηϊδίως δ' ἐτάνυσσε βιὸν· δια δ' ἦκε σιδήρου

Fol. 95 verso.

- στῆ δ' ἀρ' ἐπ' οὐδὸν ἰὼν· ταχέας δ' ἐκχεύατ' ῥ' ἰστὸν
 δεινὸν παπταίνων· βάλε δ' Ἀντίνοον βασιλῆα·
 180 αὐτὰρ ἐπειτ' ἄλλοις ἐφίει στονόμεντα βέλεμνα
 ἀντὰ τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἐπιπτον·
 γνῶτον δ' ἦν ὁ ρα τις σφῶϊ θεῶν ἐπιτάρροθος ἦεν
 ἀντίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μὲν εἰ σφῶι
 κτείνον ἐπιστροφάδην [τ]ῶν δὲ στόνος ὦρνυτ' αἰκλή[s]
 185 κράτων τυπτομένω[ν] δάπεδον δ' ἅπαν αἵματι θυίεν
 ὥς ἡμεῖς Ἀγάμεμνον ἀπώλομεθ'· ὦ ἐτι καὶ νῦν
 σώματ' ἀκῆδέα κείται ἐνὶ μεγάροισιν Ὀδυσῆος·
 [ο]ν γὰρ πῶ ἴσασσι φίλοι κατ[ὰ] δω[μα]θ' ἑκάστου

- οί κ' ἀπονύψαντες μελαίῃα βροτοῖν ἐξ ωτειλέων
 190 κατθέμενοι γοᾶ[οιε]ν· ὁ γ[α]ρ γερας[] ἐστὶ θανόντων·
 [τ]ὸν δ' [αὐτε ψυχὴ προσεφώνεε]ν Ἀτρείδῃ·
 [ὀλβιε Λαέρταο παῖ πολὺ]μηχαν' Ὀδυσσεύ·
 [ἦ ἀρα συν μεγαλήι ἀρετῇ]· ἐκτίσω ἄκοιτιν
 [ὥς ἀγαθαὶ φρενὲς ἦσαν ἐ]χέφρονι Πηνελοπείῃ
 195 [κουργίῃ Ἰκαρίου ὡς εὐ μεμ]νήτ' Ὀδυσῆος
 [ἀνδρὸς κουργίδιου τῷ οἱ κλέ]ος οὐ ποτ' ὀλείται
 [ῆς ἀρετῆς τεύξουσι δ' ἐπὶ]χθονίοισιν αἰοιδῇν
 [ἀθανάτοι χαρίεσσιν ἐχέ]φρονι Πηνελοπείῃ·
 [οὐχ ὡς Τυνδαρεὺς κουργ]ῇ κακὰ μῆσατο ἔργα
 200 [κουργίδιον κτείνας]α [π]οσιν· στυγερὴ δέ τ' αἰοιδῇ
 [ἐσσ']ετ' ἐπ' ἀνθρώπους· χαλεπὴν δέ τε φῆμιν ὀπάσ[σει]
 θηλυτέρησι γυνάξιν· καὶ ἡ κ' εὐέργ[ε]ῖδος ἐήισιν
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
 ἐστεῶτ' ἐν Αἰδῷ δόμοις ὑπο κεύθεσι γαίης
 205 οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν· ταχὰ δ' ἀγρὸν ἵκοντο
 καλὸν Λαέρταο τετυγμένον· ὃν ῥά ποτ' αὐτ[ὶ]ς
 Λαέρτης κτεάτ' ἴσ[ε]ν· ἐπεὶ μάλα πόλλ' ἀμογήσεν
 ἐνθα οἱ οἶκος ἦν· περὶ δὲ κλίσιον θέε πάντη
 ἐν τῷ σιτέσκοντο καὶ ἔζανον· ἦδ' ἐνῖανον
 210 δμῶες ἀναγκαῖοι τοῖ οἱ φίλα ἡργάζοντο·

Fol. 96 recto.

ω

- [ε]ν δὲ γυνὴ Σικελὴ γρήυς πελεν ἡ ῥὰ γέροντα
 [ε]νδυκέως κομέεσκεν ἐπ' ἀγροῦ νόσφι πόλης·
 [ε]νθ' Ὀδυσσεὺς δμῶεσσι καὶ νεῖ μῦθον ἔειπεν
 [ν]ῦμεις μὲν νῦν ἔλθετ' εὐκτ[ε]ίμενον δομον εἰσω
 215 δείπνον δ' αἰψά συνῶν ἱερεύσατε ὃς τις ἄριστος
 αὐτὰρ ἐγὼ πατὴρ πεῖρ[ε]σθ[ο]μαι ἡμετέροιο
 αἰ κε μ' ἐπιγνοίησιν [π]ολὺν χρόνον ἀμφὶς εόντα·
 ἦε κεν ἀγνοίησιν [π]ολὺν χρόνον ἀμφὶς εόντα·
 ὥς εἰπὼν δμῶεσσιν Ἀρ[η]ῖα τεύχε' ἔδωκεν·
 220 οἱ μὲν ἐπειτα δόμον δὲ θοῶς κίον· αὐτὰρ Ὀδυσσεὺς
 ἄσπον τὴν πολυκάρ[π]ου ἀλωῆς [ε]ῖ
 οὐ δ' εὐρεν Δολιχὸν μέγαν ὄρχατον ἐσκαταβαινω[ν]
 οὐδὲ τίνα δμῶων οὐδ' υἱ[ω]ν [ἀλλ'] ἀρα τοῖ γε
 αἰμᾶσι λέξοντες ἀλωῆς ἐμμεναῖι ἔρκος
 225 ὠίχοντ'· αὐτὰρ ὁ τοῖσι γερῶν ὁδὸν ἡγεμονεὺς
 τὸν δ' οἶον πατέρ' εὐρεν [εὐκτιμεν]ῇ ἐν ἀλωῇ
 λιστρεύοντα φυτὸν ῥυπόωντα δὲ ἐστο χιτῶνα
 ραπτὸν αἰκέλιον· περὶ [δὲ] κνημησὶ βοείας

- κνημίδας ράπτας δέδετο γραπτὺς αλεεινῶν
 230 χειρῖδας τ' ἐπὶ χερσὶ βατῶν ἐνεκ' αὐτὰρ ὑπερθεῖν
 αἰγείην κυνέην κεφαλῇ εἶχε πενθος αἰξῶν
 τὸν δ' ὥς οὖν ἐνόησε πολὺτλας Διὸς Ὀδυσσεύς
 γῆραϊ τειρόμενον μεγάδ' ἐφρεσὶ πενθ[ο]ς ἔχοντα
 στᾶς ἄρ' ὑποβλώχρην ὄγχυην κατὰ δάκρυον εἵβει·
 235 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 [κυσσ]αὶ καὶ περιφῦναι ἐὼν πατέρ' ἥδ' ἕκαστα
 [εἰπε]ῖν ὥς ἐλθοὶ καὶ ἵκοιτ' ἐς πατρίδα γαῖαν
 [ἡ π]ρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσ[αι]το·
 [ὠδ]ε δὲ οἳ φρονέοντι δοᾷσσαντο κέρδιον εἶναι
 240 [πρ]ῶτον κερτομίους ἐπεσὶν δια[π]ειρηθῆναι
 [τα] φρονέων ἱθὺς κίεν αὐτοῦ Διὸς Ὀδύσσευς·
 ἦτοι ὃ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελαχαινεῖν
 τὸν δὲ παριστάμενος προσεφώνεε φάιδιμος υἱός·
 ὦ γέρον· οὐκ' ἀδαημονίῃ σ' ἔχε[ι] ἀμφιπολεύειν

Fol. 96 verso.

- 245 ὄρχατον· ἀλλ' εὐ τοὶ κομιδῆς ἔχει· οὐδὲ τι παμπα[ν]
 οὐ φυτὸν οὐ συκὴ οὐκ' ἄμπελος οὐ μὲν ἐλαίη
 οὐκ' ὄγχυη οὐ πρασὴ τοὶ ἀνευ κομιδῆς κατὰ κῆπ[ον]
 ἄλλο δὲ τοὶ ἐρέω· σὺ δὲ μὴ χόλον ἐνθεοὶ θυμῶι·
 αὐτὸν σ' οὐκ' ἀγὰθῇ κομιδῆς ἔχει· ἀλλ' ἅμα γῆρας
 250 λυγρόν· ἔχεις αὐχμεῖς τε κ[α]κῶς καὶ αἰεκέα ἔσσα[ι]
 οὐ μὲν αεργίης γε ἀν[α]ξ ἐνεκ[ο] οὐ σὲ κομίζει·
 οὐδὲ τι τοὶ δούλειον [ε]πιπ[ρεπ]εῖ εἰσδράσθαι
 εἶδος καὶ μέγεθος· βασιλῆϊ γὰρ ἀνδρὶ ἔοικας·
 τοιούτῳ δὲ ἔοικας ἐπεὶ λούσαιο φαγοὶ τε
 255 εὐδέμεναι μαλακῶς· ἡ γ[α]ρ δίκη ἐστὶ γεροντῶν·
 [α]λλὰ ἄγε μοι τοδὲ εἶπε καὶ [α]τρεκέως κατάλεξον·
 τεῦ δμῶς [εἰς] ἀνδρῶν τευ δ' ὄρχατον ἀμφιπολεύεις
 [κα]ὶ μ[οι] τοῦτ' ἀγορευσον ἐτητυμόν· ὅφρ' εὐ εἰδῶ
 [εἰ] εἶτεον γ' Ἰθακὴν τῆνδ' ἱκόμεθ'· ὥς μοι εἴειπεν
 260 [οὗτος] ἀνὴρ νῦν δὴ ξυμ[β]λήμενος ἐνθαδ' ἵόντι·
 [οὐ] τι μάλ' ἀρτιφρῶν ἐπεὶ οὐ τόλμησεν ἕκαστα
 [εἰ]πεῖν ἠδ' ἐπακουσάμενον ἔπος ὥς ἐρέεινον
 [ἀμ]φι ξεινῶι ἐμῶι ἡ πού[ν]· ζῶει τε καὶ ἐστὶν
 [ἡ] ἠδὴ τεθνήκε καὶ εἰν Αἰδᾶο δόμοισιν·
 265 [ἐκ] γ[α]ρ τ[οι] ἐρῶ σὺ δὲ συν[θ]εοὶ καὶ μέ[ν] ἀκούσον·
 [ἀν]δρὰ π[ο]τε ξεινίσσα φίλ[ῃ] ἐν πατρίδι γαίῃ
 ἡμέτερον δ' ἐλθόντα [κ]αὶ οὐ πῶ τις βροτὸς ἄλλος
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα·
 269 εὐχέτο δ' ἐξ Ἰθάκης γένος ἐμμεναι· αὐτὰρ ἔφα[σκε]

- 271 τον μεν εγὼ πρὸς δώματ' ἄγων εὐ ἐξείνισ[σα]
 ἐνδυκέως φιλέων πολλῶν κατα οἶκον εὐν[των]
 και οἱ δῶρα [π]όρον ξεινήϊα· οἷα εἴκει·
 χρυσοῦ μεν οἱ δῶκ' ευεργέος επτὰ τάλαντα
 275 δῶκα δε οἱ κρητῆ[ρ]α πανάργυρον ανθεμόεντα
 276 δώδεκα δ' απλ[οιδ]ας χλαῖνας· τοσσοις δε χιτῶνας
 278 χωρις δ' αυτε γυναικας αμύμονας εργ' ειδυίας
 τέσσαρας ειδαλίμας· ἄς ἤθελεν αὐτὸς ἐλέσθαι
 280 τον δ ημίβετ' επειτα πατήρ κατα δάκρυον εἴβων·

Fol. 97 verso.

ω

- [ξέ]ιν· ητοι μεν γαῖαν [ι]κ[α]νεις ἦν ἐρεείνεις·
 [υβρ]ισται δ' αὐτην και ατασθαλοι ἄνδρες ἔχουσιν·
 [δ]ωρα δ' ἐτώσια ταῦτα χαρίζεο μυρὶ ὀπάζων·
 [ει γ]αρ μιν ζῶον γε κιχεις Ἰθάκης ἐνὶ δῆμῳ
 285 [τ]ω κεν σ' εὐ δώρο[ι]σιν ἀμειψάμενος ἀπέπεμψε
 [κ]αι ξέ[ι]ν[ι]ν ἀγαθῇ κα[ι γα]ρ θέμις ὅς τις ὑπάρξῃ·
 [αλ]λ' ἄγε μοι τόδε εἰπὲ [και ατρε]κεως καταλεξον·
 ποστον ἴδη ἔτος ἐστ[ιν] οτε ξειν[ι]στας ἐκείνων
 σὸν ξείνων δύστην[ον] ἐμον παῖδ'· εἰ ποτ' ἐν γε
 290 δύσμορον· ὃν που τηλε φ[ι]λων και πατρίδος αἴης
 ἡέ που ἐν πόντῳ[ι] φ[ι]αγον ἴχθυες· ἡ ἐπὶ χ[ερσ]ου
 θῆρσι και οἰωνοῖσ[ιν] ἔλ[ωρ] γένετ'· οὐδ' ἐ μ[ητ]ηρ
 κλαῦσε περιστει[λασα] πατήρ θ οἱ μιν τεκομεσ[θ]α
 οὐδ' ἄλοχος πολ[υδωρο]ς [εχεφρων Πηνελοπεια
 295 κώκῳσ ἐν λεχέεσ[σιν] ἐον ποσιν ὡς ἐπεωικει
 οφθαλμοις καθελουσα [το γαρ γερας ἐστι θανοντων
 και μοι τουτ' ἀγόρευσο[ν] ἐτητυμον ὄφρ' εὐ εἰδω
 τίς πόθεν εἰς ἀνδρῶ[ν] ποθι τοι πολὺς ἦδε τοκῆς
 που δαι νῆυς ἐστήκε [θοη η σ] ἡγαγε δευρο
 300 ἀντιθέους θ' ἐτάρου[ς] ἡ ἐμπορος εἰληλουθας
 νῆος ἐπ' ἀλλοτρίης [οι δ] ἐκβησαντες ἐβησαν
 τον δ' ἀπαμειβόμενος [προσεφ]η πολυμητις Ὀδυσσευς
 τοι γαρ ἐγὼ τ[οι] π[αν]τα μ[αλ] ατρεκεως καταλεξ[ω]
 εἰμι μεν ἐξ [Αλ]ύβαντο[ς] οθι κλυτα δωματα[ι] ναί[ω]
 305 υἱὸς Ἀφειδαντος Πολυπη[μο]νιδ[αο] ἀν[α]κτος·
 [α]ὐτὰρ ἐμοῖγ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλὰ με δαίμων
 [πλ]αγξ' ἀπο Σῆκανίης δευρ' ἐλθέμεν οὐκ ἐθέλοντα·
 [νῆυ]ς δε μοι ἦδ' ἐστήκεν ἐπ' ἀγροῦ νόσφι πόληος·
 [αὐτ]αρ Ὀδυσσῆϊ τότε δ[ι]η π[έ]μπτον ἐτος ἐστὶν
 310 [ἐξ] οἱ κείθεν ἐβη και ἐμῆς ἀπελήλ[υθ]ε πατήρης
 [δυσ]μορος· ἡ τε οἱ ἐσθλὸι ἐσαν ὀρνιθ[ε]ς ἴοντι

[δε]ξιὸν ὥς χαίρων μεν ἐγὼ[ν] ἀπέπεμπον ἐκεῖν[ον]
 [χαι]ρε δε κείνος ἰὼν θυμὸς δ [ετι] νῶϊν ἐώλπει
 μίξεσθαι ξενίῃ· ἡ δ' ἀγλαὰ δῶρα δίδωσιν·
 315 ὥς φάτο· τον δ' ἄχεος νεφέλῃ ἐκ[ά]λυψε μέλαινα·

Fol. 97 recto.

ἀμφοτέρησι δε χέρσιν ἐλ[ων] κόνιν αἰθαλόεσσ[αν]
 χεύατο κακ' κεφαλῆς πολιῆς ἀδῖνα στεναχίζων
 του δ' ὠρίνετο θυμὸς· ἀνα ρίνας δε οἱ ἤδη
 δριμὺν μένος προύτυψε φίλον πατέρ'· εἰσορόω[ντι]
 320 κύσσε δε μιν περιφῶς ἐπὶ ἄλμενος· ἡδε προση[ύ]δα
 κεινος μεν δη ὁδ' αὐτὸ[ς] ἐγ[ὼ] πάτερ ὃν συ μετ' ἀλλ[αῖς]
 ἤλυθον εἰκοστῶι ἐτ[ε]ι ἐς πα[τρ]ίδα γαῖαν·
 ἀλλ' ἴσχευ κλαυθμο[ιο] γοοιο τε] δακρυνέοντας·
 ἐκ γαρ τοι ἐρέω· μαλ[α] δε χρη σ]πενδέμεν ἐμ[π]ης
 325 μνηστῆρας κατ' ἐπ[εφ]νον ἐν ἡμετέροισι δόμοισι [
 λώβην [τιν]ύμενος θυμα[λγ]έα και κᾶκα ἔργα·
 τον [δ] αὖ Λαερτ]ης ἀπαμει[ιβετ]ο· φώνησέν τε·
 [εἰ] μ[ε]ν δη Οδυσεὺς τε εἰμος παῖς εἰλήλουθας
 [σημα] τι μοι νυν εἶπε ἀριφρα]δες· ὅφρα πεποίθω·
 330 [τον δ] ἀπαμειβομενος προσε]φη πολύμητις Οδυσσεὺς·
 [ουλην μεν πρωτον τη]νδε φράσαι ὀφθαλμοῖσιν
 [την ἐν Παρνησῶι μ]ελα]σεν σὺς λευκῶι οδόντι
 [οἰχομενον συ δε με προει]ς και πότνια μήτηρ
 [ἐς πατερ Αυτολυκον μητρος φ]ίλον· οφρ ἀνέλοιμην
 335 [δῶρα τα δευρο μολων μοι υ]πέσχετο και κατένευσεν·
 [εἰ δ] ἀγε τοι και δενδρε ευκτ]ιμένην κατ ἀλῶν
 [εἰ]π[ω] α μοι ποτ' ἐδωκας] ἐγὼ δ ἡτε[ρ]ν σε ἕκαστα
 παῖδ[ι]νος ἐων κατα κη]πον επισ[πο]μενος· δια δ' αὐτῶν
 ἰκνευμ[εσθ]α συ δ ὠ[νο]μασας και ἔειπες ἕκαστα·
 340 ὄγχνας μοι δῶκας τρισκαίδεκα και δέκα μηλε[ας]
 συκέας τεσσεράκοντ'· ὄρχους δε μοι ὥδ' ὀνομ[η]νας
 δώσειν πεντήκοντα· [δ]ιατρύγιος δε ἕκαστ[ος]
 ἤην· ἐνθα δ' ἀνα σταφ[υλ]αῖ παντοῖαι ἕασ[ιν]
 ὁππότε δ[η] Διὸς ὦραι ἐπιβρίσειαν ὕπερθε[ν]
 345 ὥς φάτο· τ[ο]ν δ' αὐτοῦ λύτο γούνατα και φίλον [ητορ]
 σηματ' ἀναγν[ο]ντος· τα οἱ ἐμπεδα πέφραδ [Οδυσσευς]
 ἀμφι δε παιδι [φι]λωι βαλε πήχھے· τον δε προτι οἱ
 εἶλεν ἀποψύχοντα πολύτλας δῖος Οδυσσεὺς·
 αὐταρ ἐπει ρ' ἀμπνυτο και ἐς φρένα θυμὸς ἀγέρθη

Fol. 98 recto.

350 [ἐξ]αυ]τις μύθοισιν ἀμ[ει]βομενος προσεείπεν·
 [Ζευ] πατερ· ἡ ρα ἐτ' ἔστε θεοὶ κατα μακρὸν Ὀλυμπον

- [ει ε]ον μνηστῆρες ἀτάσθαλον υβριν ἔτισαν·
 [νυ]ν δ' αἰνῶς δεῖδ[οι]κα- μη ταχα πάντες κατα φ[ρενα]
 [ε]νθαδ' ἐπελθωσιν Ἰθ[ακησ]ιοι· ἀγγελίας δε
 355 [π]άντη ἐποτρύνω[σι] Κεφαλλήνων πτολίεσσι·
 τον δ ἀπαμειβόμενος προσε[φ]η πολύμητις Ὀδυσσεύς
 θαρ[σει]· μη τοι ταυτ[α] μετα φρε[σ]ι ση[σ]ι μελόντων·
 ἀλλ [ω]μεν προτι οἶκον ος οἶρχατον ἐγγύθι κείται·
 εὐ[θ]α δε Τηλέμα[χ]ον και βουκ[ό]λον ἦ[δε] συβ[ι]ώτην
 360 προυπεμψ' ὥς αἶν δειπνον ἐφ[ο]π[λ]ισσῶσι ταχι[σ]τα
 ὥς ἄρα φωνή[σαν]τε βατην προς δωματα καλα
 οἱ [δ] ὅτε δη ρ ικού[το] δομους ευναιεταοντας
 ευρον Τηλέμαχον καί βουκολον ἦδε συβωτην
 ταμνομένους κρέα [πολλα κερωντας τ αιθοπα οινον
 365 τόφρα δε Λαέρτην μεγαλητορα ωι ενι οικωι
 ἀμφίπολ[ο]ς Σικελῇ λ[ου]σεν και χρισεν ελαιωι
 ἀμφι δ' αἶ[ρα] χλαῖναν [καλην βαλεν αυταρ Αθηνη
 ἀγχι παρ[ιστ]αμένη μ[ε]λε ἡλδανε ποιμενι λαων
 μείζονα [δ] ἦε πάρος και [πασσονα θηκεν ιδε]σθαι·
 370 ἐκ δ' ἀσαμ[ι]νθου βῆ· θάυμ[α]ζε δε μιν φίλος] υἱος
 ὡς ἰ[δεν] ἀθανάτοισι θεοῖς ἐναλιγκιον αυτην·
 [και μι]ν φωνήσας ἐπ[ε]α π[ε]τερόεντα προσήνδα·
 [ὦ πατερ]· ἦ μάλα τίς σε θεων] αἰειγεν[ε]τάων
 [ειδο]ς τε μέγεθός [τε α]μεινονα θηκ[ε]ν ἰδέσθαι·
 375 [τον] δ' αυ Λαέρτης πεπνυμένος αντ[ι]ον ἦνδᾶ·
 [αι γ]αρ Ζεῦ τε πατερ καί Αθη[ν]αίη [κα]ἰ Ἄπο[λλο]ν
 [οιος] Νήρικον εἶλον [ευ]κτίμε[ον] π[το]λιεθρον
 ακτην ἠπείροιο Κεφαλλήνεσσιν α[νασ]σ[ω]ν
 τοῖος εἶων τοῖι χθίζος εν ἡμετέρ[οισι] δομοῖσι

Fol. 98 verso.

- 380 τεύχε' ἔχων ὦμοισι· πρ[οισταμ]εναι και ἀμύ[ν]ειν
 ἀνδρας μνηστῆρας· τω κε σφεων γ[ο]ννατ' ἐλυ[σα]
 βάλλον εν μεγάροισι· συ δε φρένας ενδον ἐγη[θεις]
 ὥς οἱ μὲν τοιαῦτα προς ἀλληλους ἀγόρευον
 οἱ δ' ἐπει ουν πανσαν[το] πό[ν]ου τετύκοντό τε δαῖ[τα]
 385 ἐξείης ἔστησε κατ[α] κλισμου]ς τε θρόνους τε
 ενθ' οἱ μὲν δέιπν[ωι] ἐπεχειρεο]ν· ἀγχίμολον δι[ε]
 ἦλθε γέρω[ν] Δολίο[ς] συν δ υiei]ς τοῖω γερον[το]ς
 ἐξ ἔργου μογέοντες [επει προ]μολοῦσ' ἐκάλε[σσε]
 μήτ[η]ρ γρῆ]υς Σικελῇ ἡ σφεας τ[ρ]έφε· και ρα [γε]ρ[οντα]
 390 [ε]ν[δυ]κεως κομ[ε]εσκεν ἐπει κατ[α] γῆρας ἐμαρπτεν·
 [οι δ] ὡς ουν Ὀδυσση ιδον φρασσαν]τ[ό] τε θυμῶι
 [ε]σαν ενι μεγαροισι τεθηπο]τες αυτὰρ Ὀδυ[σσε]υς

[μειλιχοις επεεσσι καθαπτ]ομενος προσείπεν·
[ω γερον ιζ επι δειπνον απ]εκλελάθεσθε δε θάμβευς·

- 395 [δηρον γαρ σιτωι επιχειρη]σιν μεμαῶτες
[μιμνομεν εν μεγαροις] ὑμέας ποτιδέγμενοι αἰει·
[ως αρ εφη Δολιος δ ιθυς κιε] χεῖρε πέ[τα]σσας
[αμφοτερας Οδυσευς δε λα]βῶ[ν] κ[ύ]σε [χειρ]’ επι καρ[π]ωι·
και [μιν φωνησας επε]α πτερο[εντα π]ροσήυδᾱ·
400 ὦ φιλ [επει νοστησας εε]λδομέν[οισι]ι [μ]αλ’ ἡμῖν
οὐδ ετ’ οιομενοισι θεοι δε σεγ’ ηγαγον αυτῶι
οὐλέ τε και μέγα χαῖρε θεοι δε τε ὀλβια δοῖεν
και μοι τουτ’ αγόρευσ[ον ετ]ήτυμον οφρ’ ευ [ειδω
η ηδη σαφ[α ο]ἶδε περι[φρων Π]ηνελόπει[α
405 νοστήσαν[τ]α σε δευρ’ η α[γ]η[ελο]ν οτρύνωμεν
τον δ’ απαμ[ει]βόμενος προσεφη πολύμητις Οδ[υσ]σευς
ὦ γέρον ηδη οἶδε· τι σε χρ[η τ]αῦτα πένεσθαι
ὥς [[έ]φαθ’ ο δ [α]υθι κ[αθι]ζεν ευξ[έ]στου επι δίφρου
ὥς δ’ αὐτ[ω]ς πα[ι]δες Δολου κλυτον αμφ’ Ο[δ]υσσῆα
410 δει[κ]α[ν]οωντ ε[π]έεσσι και εν χείρεσσ[ι φ]υο[ν]το·

]·ε
]ν γαρ
]ειτο
]δεν

Fol. 99 verso.

- [εξει]ης δ’ ἔζοντο πα[ρα]ι Δολιον π[ατερα σφο]ν
[ως δ οι] μεν περι δειπνον ενι μεγα[ροις]ι πε[νοντο]·
[Οσσα] δ’ αρ άγγελος [ῶ]κα κατα πτόλι[ν] ωιχε[το] πάντη
[μν]ηστήρων στ[υγε]ρόν θάν[ατον] και κηρ] ενέπουσα·
415 [οι δ] αρ’ ὁμῶς αἶον[τε]ς [εφοιτων αλλοθ]εν αλλος
[μυχ]μῶ τε στοναχῇ[ι τε] δομων προπαρο[ιθ]’ Οδυσσῆος
[ε]κ δε νέκυς οίκω[ν] φορεον και θαπτον ε[κ]άστ[ο]ν·
του[ς] δ ε[ξ] αλλάων π[ολιων] οικον δε εκασ[τ]ο[ν]
πεμ[πον]ον αγν^ε αλ[ιευσι] θοηις επι νηysi τιθε[ντες]·
420 αυτ[οι] δ’ εις αγορη[ν] κιον αθροοι αχυν[υ]μεν[οι] κη[ρ]
αυτ[ᾶ]ρ επει ρ [ῆ]γερθεν ομηγερεες τ’ εγένοντο
τοῦ[σιν] δ Ευπει[θης] ἀ[να θ] ιστατο και μετεειπε
παιδος γαρ οἱ ἄλαστον εἶνι φρεσι πενθος εκειτο
Αντινοου· τον πρώτο[ν] ενηρατο διος Οδυσσευς
425 τοῦ ὃ γε δα[κ]ρυ χέων αγ[ορη]σατο και μετεειπεν
ὦ φίλοι· ἡ [μέ]γα έργον αν[η]ρ οδε μησατ Αχαιους
[τ]ους μεν γ[αρ σ]υν νηυσί[ν] αγων πολεας τε και εσθλους
ώλεσε μ[εν] νηα[ς] απο δ’ ω[λεσε] λαους
τους δ’ ελθω[ν] εκ[τεν]ε[ε] Κεφ[αλληνων] οχ αρισ[τ]ο[υ]ς
430 [α]λ[λ] άγετε πριν τοῦτον η ες Πυλον ωκα ικεσθαι
[η και ες] Ἡλιδα δῖαν ὀθι κρ[ατέ]ουσιν Ἐπεῖδι

[γλ]αφυρ[as]

[ιομεν η] και ἐπειτα [κ]α[τηφε]ες εσσόμεθ' αἰει
 [λωβη γα]ρ τάδε γ' ἐστι και ἐ[σσομέν]ο[ι]σι π[υ]νθέσθαι·
 [ει δη] μη παίδων τε κασιγνήτων τ[ε] φορ[η]ῆας
 435 [τισο]μ[ε]θ' ουκ αν ἐμοι[γε] μετα φ[ρεσιν] ηδυ γεν[ο]ιτο
 [ζώ]μεν· αλλα τάχισ[τα] θανών φ[θιμενοι]σι μ[ε]τ' εἴην·
 αλλ' ἴομεν μη φθewσι περαιωθεν[τες εκ]ε[ῖ]νοι·
 ως φατο [δακρυ] χέων· οἶκτος δ' ἔλε [παντας Α]χαιοys

Fol. 99 recto.

αγχιμ[ολον] δε σ[φ] ηλθε Μεδω[ν] και θεῖος αοιδ[ος]
 440 εκ μεγα[ρων] Οδ[υσ]ῆος· επει σφεας ὑπ[ο]ς ανη[κεν]
 ἔσταν δ' ἐν μεσ[σοι]σι· τάφος δ' [ἐλ]εν άνδρα ἐκα[στον]
 τοῖσι δε κα[ι] μετεειπ[ε] Μέδων [πε]πνυμένα εἰδως
 κέκλυτε δι[η] νυν μεν Ιθακήσιοι· ου γαρ Οδύσσεν[ς]
 ἄθανάτων [αεκητι θεων ταδ]ε μήσατο ἔργα·
 445 αυ[τ]ος εγ[ων] ειδον θεον αμβροτ[ον]· ὃς ρ' Οδυ[σ]ῆι
 εγγύ[θεν] εστηκει και Μεντο[ρι] πάντα εω[ικε]ι·
 αθ[ανατος] δε θεος τοτε μεν προ[πάρο]ιθ' Οδ[υσ]ῆος
 [φαι]νετο θαρ[συνων] τοτε δε μνη[στῆ]ρας ορίν[ων]
 [θυν]ε κατα [μεγαρον] τοι δ αγχηστιν[οι] ἐπιπτον·
 450 [ως φατο] τους δ αρα παντας υπο χλ[ω]ρον δε[ος] η[ι]ρει
 [τοι]σι δε και μετεειπε γε[ρων] ἥρως Αλιθερσης
 [Μαστοριδης ο γαρ οιος ορ]ᾱ πρόσσω και ὀπίσσω·
 [ο σφιν ευφρονewν] αγορ[ή]σατο και μ[ε]τ' ἔειπεν·
 [κεκλυτε] δη νυν μεν Ιθα[κῆ]σιοι· ὅττ[ι] κέ[ν] ειπω·
 455 [υμετερη] κακοτητι φι[λοι] τάδε ἐρ[γα] γέ[ρον]το·
 [ου γαρ εμοι] πειθεσθ[ου] Μέντορι [ποιμε]νι λαῶν·
 υμετ[ε]ρους παιδας κα[τα]πανέμ[εν] α[φρο]συνάων
 [οι] μεγα εργον ερεζον ατασθαλίη[ι]σι κακῇ[ι]σι
 κ[τ]ήματα κείροντ[ες] κα[ι] ατιμάζοντες ἀ[κοι]τιν
 460 α[ν]δρὸς αριστῆος· τ[ον] δ ο[υ]κ[έ]τι φάντο υ[ξεσθαι]
 και νῦν [ω]δε γένοιτο π[ι]θεσθέ^{οι} μ' ὥς αγορ[ε]ω
 μη [τόμεν] μη που τις επισπαστον κακὸν [ευρη]
 ὥς [εφαθ] οι δ αρ α[ν]ήϊξ[αν] μεγάλωι αλαλ[η]τ[ω]ι
 ἤμισέων πλειον[ς]· τοι δ [αθρ]οι αντόθι μείλ[αν]
 465 ου γαρ σ[φιν] α[δε] μυθος ενι φρεσίν· αλλ' Εὐπειθει
 π[ειθοντ] αυ[ψα] δ ε[πειτ'] επι τεύχεα ε[σσευο]ντο·

Fol. 100 recto.

[αυταρ] ἐπει ρ εσσαι[το] περι χροι νωροπα χαλκον
 [αθροοι] ηγερέθοντο προ άστεος ευ[ρυ]χοροιο
 [τοι]σιν δ' Ευπείθης ἡγήσατο νηπ[ι]ερισι
 470 [φη] δ ὃ γε τί[σ]ε[σθαι] παιδος φ[ονον] ουδ αρ εμελλεν

- [αψ] απονοστη[σ]ειν [αλλ αυτου ποτμον εφεψειν
 [αυτ]αρ Αθηναίη Ζη[να Κρονιωνα προσηυδα
 [ω] πάτερ ἡμέτερ[ε Κρονιδη υπατε κρειοντων
 [ει]πὲ [μοι] ειρομένηι [τι νυ τοι νοος ενδοθι κευθει
 475 η προ[τε]ρωι πόλεμ[ον τε κακον και φυλοπιν αινην
 τεύξεις ἢ φιλότ[η]τα μετ αμφοτεροισι τιθησθα
 την [δ α]παμειβομενος προσεφη νεφέλγηγερετα Ζευς
 τέκ[νον ε]μον τι [με ταυτα διειρεαι ηδε μεταλλαις
 479 ου γαρ [δη] τούτον μεν εβου[λευσας νοον αυτη
 481 ἔρξον ὅπως θέλεις ἐρέω [δε τοι ως επεοικεν
 επει δη μν[η]στήρας ε[τ]ισατο διος Οδυσσευς
 [ό]ρκια πιστ[α] ταμόντες [ο μεν βασιλευετω αιει
 [η]μεις αυ π[αίδ]ων τε κασ[ιγνητων τε φονοιο
 485 [εκ]λησιν θ[εωμ]ε[ν] τοι δ' αλ[ληλους φιλεοντων
 [ως τ]ο πάρο[ς πλου]τος δε κα[ι ειρηνη αλις εστω
 [ως ει]πὼν ωτρυνε παρος μέ[μ]αυ[ι]αν Αθηνην
 [βη δε κα]τ' Ούλύμποιο καρή[νω]ν αἵξασα·
 [οι δ επει ο]νν σιτοιο μελί[φρονο]ς ἔξ ερον ἔντο.
 490 [τοις αρα μ]ύθων ἥρ[χε πολυ]τλας δῖο[ς Οδυ]σσευ[ς]
 [εξε]λθ[ων τις ἴδοι· μη δ[η] σχεδὸν ὥσι κ[ιου]ν[τες·
 [ως εφ]ατ'· εκ δ' υἱὸς Δολί[ο]ν κίεν· ὥ[ς εκε]λευε
 [στη δ α]ρ επ ουδὸν ἱ[ὼν το]υς δε σχ[εδον εισι]δε[ι] παντα[ς
 αιψα δ Οδυσση[α] επεα π[τε]ροεντα π[ροση]υδα
 495 οιδε δη εἰγγυς ἔασ'· αλλ' οπλιζώμ[εθα θασσον

Fol. 100 verso.

- [ως εφ]αθ οι δ ωρ[γν]η[το και εν τ]ευχεσσιν εδυνον
 [τεσσαρες αμ]φ Οδυση'· εξ δ' υιεις· οἱ Δολίοιο
 [εν δ αρα Λαερτη]ς Δολίος τ ες τεύχε' εδυνον
 [και πολιοι περ εοντε]ς [αναγκαιοι πολεμιστ]ῆ[α]ι
 500 [αυταρ επει ρ εσσαντο περι χρο]ι νωροπα χαλκ[ον
 [ωιξαν ρα θυρας εκ δ ηιον ηρ]χε δ' Οδυ[σ]σέν[ς·
 [τοισι δ επ αγχιμολον θυγατη]ρ Διὸς ηλθεν Αθη[νη
 [Μεντορι ειδομενη ημεν] δέμας ηδε κ[αι αυ]δήν
 [την μεν ιδων γηθησε πολ]ύτλας διος Οδυ[σσε]υς
 505 [αιψα δε Τηλεμαχον προσεφώ]νεεν ὃν φ[ιλ]ον υἱο[ν
 [Τηλεμαχ ηδη μεν τοδε γ εισε]αι αυτὸς ε[πελ]θων
 [ανδρων μαρναμενων ινα τε] κρίνον[ται α]ριστο[ι
 [μη τι καταισχυνειν π]ατερων γενος· οι τ[ο] παρος π[ερ
 [αλκηι τ ηνορε]μι τε κεκασ[με]θα πᾶσαν επ αἶαν·
 510 [τον δ αυ Τηλεμαχος πε]πνυμεν[ος] αντίον ηύδ[α
 [οψεαι αι κ εθελησθα πατ]ερ φίλε· τ[ωι]δ' ενι θυμ[ῶι
 [ου τι καταισχυνοντα τεο]ν γένος ὥ[ς α]γορεύεις

[ως φάτο Λαερτης δε χα]ρη κα[ι] μυ[θο]ν έειπέ
 [τις νυ μοι ημερη η]δε θε[ο]ῖ φι[λ]οι η μ[α]λα χαί[ρ]ω
 515 [υ]ος θ υιωνος τ αρετῆς περι δηρι[ν] έχουσι
 [το]ν δε παρισταμένη [π]ροσεφη γλαυκῶπ[ις] Αθηνη
 [ω Αρ]κισιάδη παντ[ων] πολυ φίλταθ' έτα[ι]ρων
 [ε]υξάμ[ενος] κούρη γ[λ]αυκῶπιδι και Δ[ι] πατρι
 αιψα μ[αλ] αμπεπάλων [πρ]οίει δολιχοσκι[ον] εγχος
 520 ως [φάτο και ρ] έμπν[ε]υσε μένος μέγα Παλλας Αθηνη
 ευξ[α]μενος δ α[ρ] έπέ[ι]τα Δ[ι]δς κούρη μέγαλοιο
 αιψα μ[αλ] αμπε[π]αλῶν [πρ]οιει δολιχόσκι[ον] εγχος
 [κ]αι βα[λε]ν Ευ[π]ειθεα κόρυθος δια χαλκ[ο]παρηου
 [η δ ουκ εγχος έρ]υτο· δια προ δέ ει[σα]το χ[αλ]κός·

Fol. 101 verso.

1 line lost

526 [εν δ επεσον προ]μαχ[ο]ις Οδυ[σευς] κ[α]ι φαιδιμος υιος
 [τυπτον δε ξιφε]σι[ν] τ[ε] και εγχ[ε]σι[ν] αμφιγυιοισι
 [και νυ κε δη π]άγ[τ]ας τ όλεσαν κ[αι] εθηκαν αν[ο]στους
 [ει μη Αθηναι]η κ[ού]ρη Διος αιγιοχοιο
 530 [ηνυσεν φῶ]νῆ· κατ[α] δε σχεθε λαον απαντα
 [ισχεσθε πτ]ολέμ[ου] Ιθακησιοι αργαλειοι
 [ως κεν] αναμ[ω]τι γε διακρινθητε ταχιστα
 [ως φ]ατ' Αθη[ν]αιη τους δε χλωρον δεος ειλε
 [των] δ' αρα δε[ι]σα[ν]των εκ χειρων επτατο τευχεα
 535 [παντ]α δ' [επι] χθόνι [πιπτε] θεας οπα φωνησας
 [προς δε] π[ολιν] τρωπωντο λιλαιομενοι βιοτοιο
 [σμερδ]αλ[εον] δ εβοησε πολυτλας διος Οδυσευς
 [οιμησ]εν [δε αλεις ως τ αιετ]ος [υψιπε]της
 [και τοτ]ε δη Κ[ρ]ονιδης αφ[ι]ε[ι] ψολ[οεντα] κερανον
 540 [καδ δ ε]πεσεν πρ[ο]σθε γλ[αυκῶ]πιδος οβριμοπατρης
 [δη τοτ Ο]δυσσῆα π[ρ]οσε[φ]η γ[λ]αυκῶπ[ις] Αθηνη
 [Διογενε]ς Λαερτι[αδ]η πολυμ[η]χαν Οδυσσει
 [ισχεο παυ]ε δε νε[ικος] ομ[ο]υ[ι]ον [πολεμοιο
 [μη πως το]ι Κρο[ν]ιδης κεχ[ο]λωσ[ε]ται ευρυοπα Ζευς
 545 [ως φ]ατ Αθην[α]ιη ο δ επεί[θ]ετο χαί[ρ]ε [δε θυ]μωι
 [ορκια δ αυ κατοπι]σ[θ]ε μετ [αμφοτεροι]σι[ν] εθηκε
 [Παλλας Αθηναιη κο]ύρη Δ[ι]ος αιγιοχοιο
 [Μεντορι ειδομενη] ήμε[ν] δεμας ηδε[ι] και αυδην·

Ὀ]δυσσειας

ω

μ 290. διαρραιουσι: so G Eust., and as v. l. in X; *διαραίουσι Aristarch., διαρραίσουσι others.

319. πασιν: so GDU and as v. l. X; *μῶθον others.

375. εκταν εταιροι: so XDU and as v. l. K, εκταν' έτ. P, εκτανον έτ. G; *έκταμεν ήμεις others.

430. τ of τε has been written by the corrector through an original δ.

432. Two dots between *ερινεον* and *υψοο* may be due to accident.
434. ο]υδ: so FP; *οὐτ' others.
436. υ of *Χαρυβδιω* was corrected from an ι by the corrector, who at the same time deleted the ο.
442. One of the three lines 439–441 must have been left out, no doubt l. 441, which is omitted in S and several other MSS. Line 440 is not essential, but there is no other authority for its omission.
- υ 1. There are apparently ink-marks a little way above οιδ, but they do not suit the number of the book.
4. εἶκευ: not η[λθεε (K).
44. γυναι]κεε: l. -καε.
57. χερσι (MULW Athen. xi. 498 d) is rather more suitable than *χειρι.
64. αρα: so MJ; *αμα others.
85. θ]υιε: so M; *θῦε others. Cf. χ 309.
88. *εταμνεν: so GMD; εταμεν SLW, ετεμνεν FHU, ετετμεν PX.
91. 1. κυματα. But ω is rather darker than the neighbouring letters, and there seems to be a faint υ beyond the ω, and hence it is probable that *επειρεν* was originally written, for which there is analogy in U's κύματ' ετεμνεν. ω would then be due to the corrector. To write final υ as a stroke above the line is not the usual practice of the first hand.
115. *τοιων: so FGHMSU; τοῖον others.
120. *κτηματ: so FGPHDSU; χρήματ' others.
152. αμφικαλ]υψει: *-ψαι Aristarchus, &c., -ψω others.
199. δε προσηυδα: so FGPHMS; *δ' επος ηὔδα Aristarch. &c. The second ο of ο]λοφυρομενος was altered by the original hand from υ.
234. ενεειλος seems to have been written by mistake for ευδειελος: the ι is almost certain.
255. The final υ of νοο]ν, if it be υ, is badly formed, the second upright failing to meet the cross-bar.
256. τε: l. γε (δέ J, om. F); cf. ξ 81.
269. The erroneous accent on the α of ημεας seems to be due to the first hand: that on the ε is certainly not original.
271. The omission of this line was probably caused by the homoeoarchon of αὐτάρ and αὐτίκ'; cf. υ 304.
284. τ of [κ]ατθεσαν was originally left out, but was added by the first hand.
318. ουδ' ενοησα: so MSS.; *οὐδὲ νόησα Bekker, ed. 2.
327. ηπερο]πευηε: so MXTULW, ὑπ. S; *ἠπεροπεύηε others.
340. Line 343 has mistakenly been inserted between ll. 339 and 340; it appears again in its right position. ε in νοστησεις was altered from α by the first hand.
349. Lines 347–348, which = 103–104, are omitted also in FGTUO; cf. Eust. οὔτοι δὲ οἱ δύο στίχοι ἐν τισι τῶν αντιγράφων οὐ κέινται.
- εστι: so a number of MSS.; *εἰρύ FGXDSKLW.
376. So FGXDTU, Ludwig; φράξω νῦν μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον others.
396. Mr. Allen informs me that this verse, which recurs at l. 428, is also omitted in Neap. II. F 4. Line 428 is omitted by H Eust.
402. φανειηε is the reading of the MSS.; *φανήηε Schäfer. Contrast ψ 233.
405. το: l. τοι.
428. Cf. note on l. 396.
430. επι: so HSU; *ἐνί others.
431. ολεσαι is for ολεσε.
435. μεμορυχηεα: cf. Eust. μεμορυγμένα ἢ μεμορυχμένα διχῶς γὰρ φέρεται, Phot. Suid. s.v. μωρότερος Μορύχου; *μεμορυγμένα MSS. (except the late Bruxellensis).
440. Below this verse there is a space in which the number of the book was written; cf. e.g. the conclusion of χ.
- ξ 12. *θαμεας: μεγάλους GXD and v.l. Eust.
45. γ of γερον was corrected from ῖ by the second hand.
75. ευσεν: so most MSS.; *εὔσε τε A P. Berl. 7517 Eust., εὔσε δέ J.
81. τε: l. γε; cf. υ 256.

97. *ονδ* is an error for *οντ*; cf. *μ* 430.

98. *ουτε*: so FLW Eust.; **οὐδέ* others.

111. *εδωδης*: *ἐδωδῆ* MSS. Possibly the supposed circumflex accent (by the second hand) is an over-written *ι*, but the *ς* has not been deleted.

112. The MSS. are divided between *σκύφος* and *σκύφον*, the former being the reading of Aristoph., the latter of Aristarchus according to Athen. xi. 498 f.

επιων: *ἐπινεν* MSS.

154. The bulk of the MSS. omit this line and so Ludwich.

163. *κεν*: so LW, though having *ἀτιμάζει* in l. 164; **τις* others.

177. *φρενας*: so most MSS.; **δέμας* LW Eust.

182. *ρκ* of *Αρκεισιον* were converted by the first hand from a *ν*.

184. *κα]ω* seems to have been written for *κεν*: cf. e.g. l. 190, *ν* 431. There is no variant here.

188. *δ'*: so most MSS.; **τ'* Aristarchus LW.

190. *παιζον*: so apparently for *πεζον*.

195. *αεκουτ*: so LW; **ἀκέοντ'* others.

214-15. The ordinary text here is *καλάμην γέ σ' ὀλομαι εἰσοροῶντα γινώσκειν*. The scribe repeated *οιομαι* and apparently wrote only the first two or three letters of the word *εἰσοροῶντα*, which was completed by the second hand in the infinitive; that the superfluous *οιομαι* was at the same time cancelled is not clear, though probable. Perhaps *γινώσκοντ'* replaced *γινώσκειν* in l. 215. The erroneous mark of elision after *γ* was also inserted by the corrector, who further emended *δοιη* below to *δνη* (cf. note on *μ* 436).

221. At the end of the line the upper dot is by the second, the lower apparently by the first hand.

273. **φρεσιν ωδε*: *φρεσὶ τοῦτο* PHJLWY.

297. *περασησι*: so most MSS., Eust.; **περάσειε* F.

298. *ς* of *νῆος* corr.

320. *τε* has been omitted after *χλαίνα]ν*.

328. *ἐπακούσαι*, the reading of Aristophanes and a few MSS., is here supported, though the accent (by the second hand, as usual) is wrong; *ἐπακούση* Aristarchus, vulg.

336. l. *πεμ]ψαι*.

353. l. *δρλος*; a number of MSS. similarly have *ν* in place of *ι*.

361. *δ]ειλαι* is for *δ]ειλε*.

381. *εμον προς στ]αθμον*: so U cod. Ven. ix. 4 and one or two others, Eust.; **ἐμὰ πρὸς δώματ'* most MSS.

388. **αιδε]σσι]ομαι*: so DJ; *αἰδήσομαι* others, Eust.

439. *επεα πτεροεντα προσηυδα*: so FD, &c.; **προσέφη πολύμητις Ὀδυσσεύς* others.

465. *ο* of *ὀρχησασθαι* seems to have been corrected from *η*.

469. *Τρο]ιη*: so F, &c., Strabo 599; **Τρόλην* others.

478. *π* of *π[αντες* is broken, but the remains suit *π* better than *μ* of *μεν*, which a number of MSS. insert against the metre.

ο 3. This will be the twenty-fourth line of the column without counting ll. 515-17, which were no doubt omitted as in many other MSS. From twenty-eight to thirty verses is the complement of the neighbouring pages, and a space of four or five lines must be allowed for the entry of the numbers of the books completed and begun on this page.

48-9. These two verses, which are inserted at the bottom of the column by the first hand, were also originally omitted in H and a number of other MSS. The sign opposite l. 48 is more commonly written with the straight stroke vertical, *⌋* (cf. e.g. l. 111); a corresponding sign was no doubt placed in the margin to show where the lines were to be placed.

127. Since the preceding page ended with l. 91 and the pages hereabouts do not contain more than thirty verses, it may be inferred that the codex agreed with PH, &c., and the text used by the Scholiast of P. Amh. 18 in omitting ll. 113-19. This reduces the present page to the normal number of twenty-nine lines.

150. It is not certain that ll. 150-1 and 318-19 are rightly identified.

381. There was probably one more line below this in the column.

σ 157-8. These two verses if rightly identified must have been originally omitted; cf. ο 48-9.

τ 104. The identification of these letters, which partially adhere to the preceding leaf, is very doubtful.

374. Nearer the end of this verse, at about the point where the letters *υσ* should come, there appears to be a small *ο* followed by an upright stroke; but the space is too large for α[εκ]ον[σαν], and possibly the two letters belong to the preceding leaf and are the *οπ* of Πηνελοπεία in l. 308.

474. *συ γ*: so FOZ; *μάλ' others.

572. αε]θλα: ἄεθλον MSS.

599. θ of θε[ντων has been corrected by the second hand from a δ.

υ 61. ειθε: *αἶθε vulg.

102. δ' εκλυε: so commonly MSS. *δὲ κλύε.

127. 1. ακα]χμενον.

128. The final *υ* of *ειπειν* was deleted by the second hand.

134. φιλη τροφος: so JU: *περίφρων others. Cf. χ 492.

160. *ες: so FGU; εκ others. On the other hand, FG have *μνηστῆρες* for the better supported *δρηστῆρες*.

197. This verse, originally omitted by mistake, was added below the column by the corrector, its place being as usual indicated in the left margin; there is, however, no corresponding sign at the beginning of the omitted line.

199. *ες: so only U and Eust.; ὡς the rest.

271. θυμον is a slip for μυθον.

302. [σαρ]δανιον: so HU Plato, *Rep.* 337 a Eust., &c.; *σαρδόνιον almost all MSS. The former is adopted by Allen.

304. The omission of this line is probably due to homoeoarchon.

308. δημωι: οἴκω MSS.

330. An angular mark above the first *ε* of ισ]χε[μ]εν[αι is not easily interpreted as an acute accent, and seems too low down to be e.g. a *υ* from the previous line.

φ 2. The final *ηι* of Πην]ελοπειηι were written by the corrector over an original *α*.

12. στονοεντε[s]: the scribe first wrote στονοεσσα . [

42. μ of μεγάροισι is similarly doubled in P; cf. e.g. P. Brit. Mus. 732 (*Journal of Philology*, xxvi. 51, p. 49) Ξ 183 τριγληνα μμό[ροε]ντα.

47. 1. οχηas.

49. The accent of λειμῶνι is all that remains of this verse.

65-6. Line 66 (= σ 211) is also omitted in PHU and others; the omission of l. 65 seems to be peculiar to this codex.

69. The first two letters of *αιει* appear to have undergone some alteration.

104. αλλ' ω is a mistake for αλλω. The first *ε* of *εψεσθαι* is written by the corrector through an original *α*.

109. PHMU and a number of other MSS. agree in the omission of this line.

110. τοδε τ: 1. τοδε γ.

115. *αχυνμενη*: so FXDLWZ, &c.; *αχυνμένω others.

126. An otherwise unknown variant occurs here instead of the usual *ἐπιελπόμενος τότε* (τό γε) *θυμῷ*. It is not possible to read *το γε* or *τοδε*, and the remains suggest *η]θελε*, which was perhaps followed by *θυμ[ος* rather than *θυμ[ωι*, as in ν 40, φ 273. What replaced *ἐπιελπόμενος* is doubtful.

142. τ] *επιωινοχοενει*: so FX, &c., -ειν UJ; *τέ περ οἰνοχοεύει others.

144. *Ηνοπος*: so FGPDWZ, &c.; *Οἴνοπος others.

146. *μυχοιτ[α]τος: μυχαίτατος GXDLW, &c.

αιει: so most MSS., Eust.; *αἰέν U.

162. *κ[ε: τισ FGXJUZ, &c.

172. *πω*: τοι MSS. *πω* is clearly impossible, but *πω(ς)* might stand.

176. *πυρ δη*: δὴ πῦρ MSS.

κειον: so MSS.; *κῆον as a correction in a few.

178. 1. *ευντος*.

181. *α* of *ανεκατε* was converted by the first hand from an *ε*.

182. 1. *θηκεν*.

194. *ανωγε*: *ἀνώγει* MSS.
 219–20. These two verses (cf. τ 393–4) are similarly omitted in U and Ven. ix. 4.
 223. *Οἰδυσσα δ[αιφρονα]*: so G and some others, Eust.; *Ὀδυσῆι δαΐφρονα* most MSS.
 247. *δ' εστ[ενε]*: **δὲ στένε* Bekker.
 248. *ειπεν κτλ.*: many MSS. have *εἶπε πρὸς δν μεγαλήτορα θυμόν*.
 252. The ι adscript of *Ιθακη* is altered, probably from σ.
 254. οδ: l. ο τ.
 276. All MSS. omit this line, which recurs in ρ 469 and σ 352.
 277. [*Αντιοον . . . Ευρυ*]*μαχον*: *Εὐρύμαχον . . . Ἀντίοον* MSS.
 281. *τοδε* seems to have been written by mistake for *δοτε*: the same slip occurs in FZ.
 282. *ει*: so MSS. except U, which has **ῆ*.
 289. *ενι μμεγα[ροισι . . .]σι*: *ὑπερφιάλοισι μεθ' ἡμῖν* MSS. If]σι is right *μμεγαροισι* or *-οις* was succeeded by some adjective; it does not seem possible to read *μεθ ημῖν*. For the doubled μ cf. φ 42.
 291–2. The original omission of these verses, which have been supplied in the upper margin by the corrector, is probably to be explained by the homoeoteleuton *ἀκούεις* and *ἀκούει*.
 304. *οι τ*: so FXDULWZ Eust.; **οἱ δ'* others.
 308. This line is also omitted in GXU and other MSS.
 318. *τουτο*: l. *τον*. *τουτο* was a repetition from the previous verse.
 321. *περιφρων*: so FGHXDULW; **περίφρον* P, and U supr. scr.
 335. *α[δ]ρος*: so FMUZ, &c., Eust.; **πατρός* others.
 341. ε of *πεδειλα* was deleted by the corrector.
 352. *μυθος*: so FGPMYZ, &c.; **τόζον* others.
 359. *εφ[ε]ρε φέρε καμπύλα* MSS. Possibly the augment was written through mere inadvertence, though it is not safe to assume this.
 381. *περιφρον*: so XDLW; l. *περιφρων*.
 383. l. *κτυπου*.
 391. *βιβλ[ι]νον*: so most MSS.; **βύβλινον* others.
 405. The deletion of ε in *ειδε* is due to the corrector.
 411. *κελη* is a lipography for *ικελη*.
 412. *μνηστη[ρ]σιν δ αρ αχος*: [*μνηστη*]*ρ[ε]σσι δ αχος* might also be read, with U.
 414. *δ'*: so Eust. (*γῆθησε δέ*); **τ'* MSS.
 416. *ος*: so MSS.; **ο* Bekker.
 418. ο of *εμελλον* was converted from an ε.
 422. l. *στειλε[ι]ης*.
 429. ε of *φαι* is altered by the corrector from σ.
 434. Either **εσ[τ]ηκει* or *ει[σ]τηκει* may be read.
- χ 7. **τυχωμι*: so M, and D supr. scr.; *τυχοιμι* the rest, Porph. Eust.
 35. *οικαδε νεισθαι*: so XU and some others; **οἴκαδ' ἰκέσθαι* most MSS., Eust.
 40. *εθεσθε*: so MXJ, &c., Eust.; **ἔσεσθαι* and *ἔπεσθαι* others.
 41. ν of *ολεθρου* was converted from a ν; the ι of *νμιν* was originally omitted and inserted by the corrector.
 43. The majority of MSS. and Eust. omit this verse; so Ludw.
 46. *ειπες*: so most MSS., Eust.; **εἶπας* Aristarchus.
 56. επ of *εκπεποται* are written over στ, i. e. the scribe began to write *εκποται*.
 76. *και* is for *κε*; cf. ξ 361, &c.
 77. The erroneous ν was deleted by the second hand. *γενηται*: so FXJZ; **γένοιτο* others, Eust.
 82. *απ[ο]ρ[ο]ιεις*: so FGPHDLW, &c., Eust.; **ἀποπρόει* and *ἀποπροέηκε* others.
 98. **τ[υ]ψας*: so FGU, &c., Eust.; *τύψη (-ει)* others.
 103. ν at the end of the line was deleted by the corrector.
 110. *ειλετο*: so most MSS.; **ἔξελε* X and some others.
 118. *αγχηστινοι*: cf. ω 181.
 126. The first ρ of *ορσοθυρη* seems to have been converted from a σ.

129. *την* : so GXDULW ; **τῇν* δ' FPH.
130. *εσταοτ* : so XLW ; **ἔστεωτ*' (Aristarchus), *ἔσταωτ*', *ἔστωτ*' others. The codex has *εστεωθ* in ψ 46 and *εστεωτ* in ω 204.
137. ρ of *αργαλεον* is a correction by the second hand from ι.
156. It is not clear whether the original ο of *αμεινον* was deleted or not.
165. *αυτου* is an error for *αυτοι*.
167. *τε* : so FGPHDLWZ ; **γε* U, &c.
168. α of *αγω* was written by the corrector over an ε.
174. The omission of this verse, which was condemned by Bothe, seems to be peculiar to the present codex.
177. *δηθ αμα* : *δηθά* MSS. The shortening of a vowel before ζ, which is allowed by Homer before names like *Ζάκυνθος* that cannot otherwise be brought into a hexameter, became a licence of later metrists, e.g. Oppian, *Cyn.* i. 92 *μεσσόθι ζωῆς*. The deletion of the ν is due to the second hand.
181. *εστ*' was deleted by the corrector.
188. The mistaken sign of elision after ξ is by the second hand, that after δ by the first ; there is a faint mark meeting the latter, which is perhaps to be regarded as cancelled.
191. This verse occurs in XLDW, &c. ; Ludw. omits it with the majority of MSS., and it is absent also in P. Oxy. 448.
198. *αερχομενη*{ι} : so PUK ; **ἔπερχομένη* most MSS. For the superfluous ι adscript cf. l. 209, &c.
200. **ενι* : so GX, &c. ; *ὑπό* others.
203. The superfluous ε was deleted by the corrector.
208. *εταροιο* : the correction is due to the second hand.
213. The last ι in *παραινπιπυθισιν* is a correction by the second hand from ε.
231. **γε* : so FGXU ; *τε* others.
233. *ιστασο* : so P. Oxy. 448 and MSS. except H, which has **ἴσταο* (*παρίσταο* Zenod. Aristarch. K 291).
234. *οφρα ιδης* : so X and some others ; **ὄφρ' εἰδῆς* most MSS.
244. Apparently *αρετη*, the ordinary reading, was inserted over the line by the corrector, some other word having been written by the original scribe ; there is no known variant.
258. *βεβληκειν* : so Bekker ; cf. l. 275 ; **βεβλήκει* MSS.
262. *η τοι* : ἦδη MSS.
266. l. *τιτυσκομενοι* ; apparently the scribe first wrote an ι and then altered it to ν.
270. *αρ εχωρησαν* : so most MSS. ; **ἀνεχώρησαν* F and some others.
275. *βεβληκειν* : so P. Oxy. 448, U and a few others ; **βεβλήκει* most MSS. Cf. l. 258. κ of *πυκνωσ* is corrected.
279. *οξει χαλκωι* : *ἐγγεῖ μακρῷ* MSS.
281. The scribe originally wrote ο in place of the final α of *δαιφρονα*.
282. The second α of *ακοντισαν* was altered by the second hand from ο.
307. l. *μνηστηρας* : P has the same mistake.
308. **ωρνντ* : so most MSS. ; *ὄρνντ* PU, &c. Cf. ω 184.
309. *θυιεν* : so H ; **θῦε*, *θῦεν* others. Cf. ν 85, ω 185.
311. *φωνησας* : *λίσσόμενος* MSS.
322. **που* : so FZ, &c. ; *μον* most MSS.
327. *ον* is attested as a v.l. in M ; **ο* others.
330. l. *αλυσκ[α]νε*. There is a break above the ν and possibly σ was inserted.
336. *εκαιον* : **ἔκταν*, *ἔκειαν*, *ἔκην* MSS. *ἔκαιον* was read by early editors.
339. The superfluous σ was deleted by the corrector.
345. *αι* : *εἰ* MSS. The circumflex accent on ω of *αυτω*[ι] is written over an acute.
352. *δαιτα* : so FPXLWZ, &c., Eust. ; **δαῖτας* others.
364. *απο* : so FZ, &c., and early editions ; **ὑπό* the majority of MSS.
370. **μεγαροις* : so X and FZ (-σι), &c. ; *μεγάρω* others.
373. The erroneous final ν was cancelled by the corrector.
384. *πεπτηώτας* : so LW, Eust. ; **πεπτεώτας*, *πεπτειώτας*, *πεπτηότας* others. ε of *αλιης* is written over an α.
386. *δικτυω* : the original ε has been amended by the corrector, but his intention is not at all clear.
392. *ειποιμι* : so FGPHXULW ; **ἔπωμι*.

400. *προσω*: *πρόσθ'* MSS.
 406. *ι* of *χειρας* is an insertion by the corrector.
 423. **δουλοσυνην*: so MU, &c., v.l. Eust.; *δουλοσύνης* most MSS.
 429. **επωρσε*: so FGUZ, &c.; *ἔχευε* others.
 432. l. *ελθεμεν*.
 436. There appears to be more than an accent on *εις* and a smooth breathing was perhaps also written; the accent may be a circumflex.
 437. *αν[ω]χθι*: l. *-θε*.
 440. *κατακοσμη**σεσθε*: the same mistake occurs in FZ.
 447. *οικτρ*: so only Ven. ix. 4; **αῖν'* or *αἶ γ'* the rest.
 448. *κατατε[θ]νειωτας*: so FGXZ; **-ηῶτας* Aristarchus ULW.
 450. *αλληλησιω*: so most MSS.; *ἀλλήλοισιν* M, &c., v.l. Eust.
 451. **επ(ε)ισπερχω[ν]*: so HLWY, &c.; *ἐπιστείχων* others, Eust.
 456. *εφερον*: so X, &c., Eust.; **ἐφόρεον* others.
 460. l. *οθεν*: the repetition of the *ο* was probably due to a flaw in the leaf, but the letters *θε* have been corrected, the latter apparently from *ν*.
 463. *κακ*: so Vind. 5; **κατ'* others.
 467. *επαντανσας*: so F; **ἐπεντανύσας, ὑψόσε ἐντανύσας* others.
 468. *α* of *κιχλαι* was converted from an *ε*.
 469. *το δ*: so MSS, except Paris, 2769, and Eust., where **τό θ'* is read.
 489. *ησθαι*: **ἔσταθ', ἔστασ', ἴστασ'* MSS. The superfluous *θ* was deleted by the corrector.
 492. **φίλη τροφος*: so FG, &c.: *περίφρων* others. Cf. v 134, ψ 25.
 500. The first *ι* of *ηριει* is a subsequent insertion apparently by the original scribe.
- ψ 11. *δε*: l. *τε*. Cf. μ 430, ξ 97, &c
 14. *α* in the termination of *εβλαψαν* is converted from an *ε*.
 17. *βλεφαρ*: *βλαφερ* was originally written.
 22. *ανεγειρε*: so most MSS.; **μ' ἀνέγειρε(ν)* GU, &c., Eust.
 24. *μεγαρων*: so most MSS.; *μέγαρον* XD, &c., Eust.
 25. *περιφρων*: *φίλη τροφός* MSS.; cf. χ 492.
 46. **εστεωθ*: so (Aristarchus) GHJU; *ἔσταῶθ, ἔσταόθ'* others. Cf. χ 130.
 48. This verse (= χ 402) is omitted by most MSS. and Eust.
 51. *κειαμενος*: so most MSS., Eust. Porph.; **κηάμενος* F.
 77. *εια ειπειν*: so U and some others, Eust.; **ἔα εἰπέμεναι* most MSS.
**πολυκερδιησι*: so most MSS.; *πολυιδρέησι* U and some others, Eust.
 78. *αυτηι*: l. *αυτης*.
 84. *τεθνειοτας*: so J; **τεθνηότας* most MSS. Cf. ω 56.
 89. **εναυτιον*: so FGMXZ Eust.; *ἐναντίη* PHDULW.
 105. *τεθηπεν*, which was omitted by the original scribe, was added by the corrector.
 106. *επακουσαι*: *ἐρέεσθαι* MSS. Cf. ρ 584 *φάσθαι ἔπος ἢδ' ἐπακοῦσαι*.
 107. *ει κ*: l. *ει δ*.
 110. The syllable *ιδ* was written by the second hand over . *ε*.
 113. The last four letters of *εασον* were written by the corrector over an erasure.
 122. **τα δε*: so U and some others, Eust.; *τῶ* the majority. *ε* of *ειν* is written over *ι*.
 127-8. These two lines (= N 785-6), which are found in Eust. and a few MSS., are omitted by Ludwig.
 131. *θ* of *αμφιεσασθε* has been rewritten by the corrector; whether *θ* or some other letter originally stood there is doubtful.
 132. *α* of *δμωας* was converted from an *ι*. l. *ειμαθ*.
 134. *υμιν*: so X: **ἡμῖν* others. **φιλοπαιγμονος* is the reading of FGUZ, &c.; *πολυπ.* others.
 135. *αιε* of *πε[ρ]ιαιεταουσι* was converted from *εαι*.
 141. *ηδ επιθοντο*: so a number of MSS.; **ἦδὲ πύθοντο* U.
 142. *αρ*: so PHDULW, &c.; **οῦν* others.

143. [οπ]λίσθεν: so probably rather than [ωπ]λίσθεν (X).
151. εἰς ο κεν ἐλθῇ: ἔως ἵκοιτο or ὅφρ' ἂν ἵκοιτο MSS., *εἰς ἵκοιτο Bekker.
152. τ of τα is written over a ν, i. e. the scribe first wrote εἰπεσκεν.
155. χ[λαιν]α[ν] καλ[η]ν: φᾶρος καλόν MSS. For χλαίναν καλήν cf. e. g. κ 365.
157. ζ of μείζονα is written by the corrector over an erasure of, probably, ν.
162. ἀρα: so Macrobian. v. 4. 12; cf. ζ 235; *μὲν MSS.
- κ[α]τεχευε: the κ is almost certain; cf. e. g. ζ 235; περίχευε MSS. At the end of the line s of ωμοῖς was rewritten by the corrector.
172. *σιδηρεον . . . ητορ: so most MSS.; σιδήρεος . . . θυμός X, &c., Eust.
174. ου γαρ: so PX Porph. *οὐτ' ἄρ most MSS.
- οὐδ: so FZ Porph. Eust.; *οὐτ' others.
175. οὐδε: so U Eust.; *οὐτε others.
187. *ου κεν: οὐκ ἂν UY Eust.
- γυναικων: so FGXMUZ, &c., v. l. Eust.; *μάλ' ἥβων others.
188. τετυκτο: τέτυκται MSS. τέτυκτο had been conjectured by Grashof.
190. τανιφυλλος: cf. l. 195. The same spelling is found in HD and Apollon. 19. 5.
196. δε: so Apollon. 30. 12; *δ' ἐκ MSS.
197. l. ιθυνα.
201. εκ: so most MSS.; *εν GXU Eust.
- φι κταμενοι: so PHJU, &c.; *φολνικι φαεινόν (-νῶ) others.
203. ει: so nearly all MSS. and Eust.; *ἦ HD and Oxon. Canon. 79.
204. απο: so most MSS.; *ὑπό FGXU Eust.
207. *κιεν: so GHDJLW, &c.; δράμεν FXUZ and others. Both readings are recognized by Eustath.
208. The superfluous σ in Οδυσσηι has been partially erased.
210. ωπασσαν οιζύν was presumably the reading of the archetype. Above the ο there is a horizontal stroke apparently inserted by the second hand and perhaps intended to represent a ν, though if so it was misplaced; it cannot be interpreted as a smooth breathing. ὥπασσον οιζύν MSS.
212. The second ο of ουδον is altered; probably the scribe began to write an ε, i. e. ουδεν.
214. ωδ, the original reading, was correct.
227. γε was with little doubt written for τε. For the converse error cf. e. g. ν 256, note.
231. *ετι: so FGXU, &c.; ἄρα others.
232. The original spelling of θυμαρεα is normal.
233. ασπασιος: so most MSS.; *ἀσπάσιος M and a few others, v. l. Eust.
- *φανηηι: so Aristarchus; φανείη commonly MSS., and Eust.
234. η of ην was written by the second hand over an original ω, which was correct.
237. l. πολλη.
249. εστι: so FZ, &c., Eust.; *ἔσται others.
250. τελεσσε was originally written.
255. The final ι of κ[οι]μηθεντι is due to the second hand; ε was originally correctly written.
259. ες νψ[ο]ροφον: so Bekker (cf. δ 476, &c.); *ἐνκτ[ι]μενον MSS.
264. γαρ: so U: *τ' ἄρ most MSS.
- οτρυνεονσα: so the majority of MSS.; *οτρύνουσα U and a few others.
266. *θυμος: so FGXMUZ, &c.; θυμῶ others.
267. The omission of πολλα after μαλα was no doubt caused by the homoeoteleuton.
269. The second σ which the corrector has inserted above the line is superfluous; that, however, is the spelling of the scribe in l. 271 and ω 189.
276. *μην: so FU and a few others: δή the rest.
- εκελευεν: so Barnes, Wolf, and the first edition of Bekker; *ἐκέλευσεν is the usual reading.
277. The ρ of ἐξανθ is an insertion by the second hand, but ρεξανθ, which is a v. l., was not originally written.
297. βουκολος was written by the first hand over an erasure.
298. πανσεν is a mistake for πανσαν.
306. [α]νταρ: so U; *αὐτὰρ ὁ most MSS.

308. *αρα τερπετ*: so U Eust.; **ἄρ' (ἄρ) ἐτέρπετ'* most MSS.
313. The *ε* in the termination of *ελαειρεν* is over an erasure of *ω*, probably from the hand of the corrector.
317. **βαρεα*: so FGMXJZ, &c.; *μεγάλα* others, including P. Oxy. 956.
318. **αφικανεν*: so most MSS.; *ἀφίκοντο* FXU, &c., P. Oxy. 956 Eust.
320. This line is omitted by Ludwich with most MSS. and Eust.
- 332-3. *αλυξας* [ικ]ετ ες: *ἄλυξεν ὥς θ' ἔκετ'* MSS.
336. *αγηραον*: so MSS.; **ἀγήρων* Aristoph. and Aristarchus.
337. *τωι*: so early editions and the first of Bekker; **τοῦ* most MSS.
348. *αθανατ[οισι]*: *ἀνθρώποισι* MSS., rightly.
353. *πεδασκο[ν]*: cf. S *πεδέασκον*. I. *πεδάσσκον*.
354. The accent of *πολυηρατον* was probably misplaced at first and therefore repeated; cf. *ω* 38.
358. *ενιπλησσωσι*: so F; **ἐνιπλήσωσι* others.
359. *επειμι*: so U and others, Eust.; **ἄπειμι* most MSS. The *μ* has been retouched and there is an erasure between it and the preceding *ι*. The loop of the *ρ* of *αγρον* has also been rewritten. From which hand these alterations proceeded is not clear.
361. *τοδ*: so FDULWZ Eust.; **τῶδ'* others.
- επιστελλω*: so the Florentine edition and Barnes, with the approval of Cobet; **ἐπιτέλλω* MSS. The *σ* of *εουση* was converted from *ο*, probably by the first hand.
365. *η* of *μηδ* has apparently been altered from an *α*, i. e. the scribe began to write *προτιοισσομαι*.
366. **εδυσετο*: so Zenod. and Aristarch.; *ἐδύσατο* most MSS., v. l. *ἐδήσατο*.
- ω* 4. *υπνωωντας*: so F; **ὑπνώωντας* most MSS., *ὑπνώωντας* MF corr. X. But the first *ω* is indistinct and has perhaps undergone some alteration.
11. *Ωκεανοιο*: so Schol. Alcman 16, ii. 23, and v. l. Barnes; **Ωκεανοῦ τε* MSS.
20. *ηλθεν*: so v. l. Barnes; **ἤλυθ'* MSS. *ν* of *ψυχην* may have been deleted by the corrector.
21. *οσσοι*: so FZU, &c.; *ῥοσαι* others.
23. *Πηλειδαο*: *Πηλείωνος* MSS.
26. The original reading *ανασσες* was correct.
39. *δε*: so GPHMDLW Eust.; **δ' ἐν* (Aristarchus) FXU, &c.
45. **αμφι*: *ἀμφίς* MXLW, &c., Eust.
47. The dittography of *εξ αλος* is cancelled by dots (for which the corrector is likely to be responsible) above and below the letters.
49. **υπο*: so FGMU, &c.; *ἐπὶ* others.
- **ελλαβε*: so DLW, &c., Eust.; *ἤλυθε* others. Whether the correction of *δρομος* is by the first or second hand is uncertain.
56. *τεθνηιotos*: so FUZ; **τεθνηότος* others. Cf. *ψ* 84.
61. *γ' ενοησας*: so most MSS.; **γε νόησας* Eust.
65. *δ επ αυτω*: so FGPHYZ; **δέ σ' ἀμφί* Vat. 24, *δέ σ' ἀμφίς* others.
69. I. *περι*.
77. *θανοντος* was originally written, then the termination was altered to *-a*, and subsequently *-os* was restored. Possibly the *-a* was by the original hand; the second *-os* with little doubt was due to the corrector.
- 78-9. The omission of these two lines, probably caused by the homoeoteleuton *θανόντος* and *θανόντα*, appears to be peculiar to this MS.
85. *αιτιασα*, which is a respectable variant (cf. e. g. *δ* 651, *ρ* 346), has been unintelligently altered by the second hand to *αιτιασασα*. *αἰτήσασα* MSS.
90. **θηησας*: so most MSS.; *ἐτεθήπας* U and some others, and Eust. with vv. ll. *ἐτεθήπας* and *ἐτεθήπεο*. An apostrophe above the *α* of *κεινα* seems meaningless.
95. There is a circumflex as well as an acute accent on *εμοι*, and it is not clear which was meant to stand.
102. The deletion is probably by the corrector.
107. **αλλως*: so most MSS.; *ἄλλος* FZ, &c., Eust.
110. *κύματα*: a circumflex has been replaced by an acute accent.
113. *η*: I. *ηε*. For the following *ηε* the MSS. rightly give *ἡδέ*.

118. *αρ*: so MSS.; **iv* Aristarchus.
119. It is doubtful who deleted the *ε*; the deletion in the next line is likely to be by the corrector.
121. This verse is omitted by Ludwich with FMUZ, &c.
133. The order of these two lines, which were accidentally transposed, was apparently restored by the figures *α* and *β* written opposite them in the margin; cf. e. g. P. Oxy. 16. 26, 1018. 38.
137. *κῆται*: so Wolf and Bekker; **κείται* MSS. commonly. The *ε* of *ατερ* is written over an original *α*.
138. *δ* is mistakenly omitted after *ημιν*.
139. 1. *υφαινεσκειν*.
140. *τ*: 1. *δ*. Cf. *ψ* 11, &c.
143. Om. Ludwich with FPHMZ, &c.
145. *γ'*, which is inserted above the line, is the ordinary reading.
148. There is a nearly upright grave accent as well as the acute on the first *η* of *σεληνη*.
156. *κακὰ χροὺ εἶματ' ἔχοντα* MSS. Perhaps merely *κακο* was written by mistake for *κακα*.
160. 1. *προφανεν[τ]*.
173. *γ'*, which has here been added by the corrector, is not found in the MSS.
175. *οι*: *μιν* MSS.
180. *στονόνετα βελεμνα*: cf. the scholia minora on this passage, *βέλεμνα βέλη*, on which Buttman remarked 'fuit itaque varia lectio στονόνετα βέλεμνα'. The variant has now made its appearance. **βέλεα στονόνετα* MSS. *βέλεμνα* occurs in the *Iliad* but not elsewhere in the *Odyssey*.
181. *αγχηστινοι*: so HDLW Eust.; **ἀγχιστῖνοι* others.
182. *σφωι*: 1. *σφι*.
185. *θυιεν*: so HMU; **θῶεν* others. Cf. *χ* 309.
186. *ωι*: D similarly has *ῶ*. **ῶν* is the usual reading.
188. For the spelling *ισσασι* cf. *ψ* 269.
194. *ἐ|χεφρονι*: so FUZ, &c., Eust.; **ἀμύμονι* others.
201. **δε τε*: so FUZ and some others, Eust.; *δ' ἐνί* most MSS.
202. The correction may be by the second hand.
204. *εστωτ*: cf. *χ* 130, note.
207. *πολλα μογήσειν*: so Bekker (cf. Aristarchus I 492); *πόλλ' ἐμόγησεν* vulg.
209. *ἡδ ενιανον*: this new reading avoids the hiatus of the vulg. *ἡδὲ ἱανον*.
210. *ηργαζοντο*: so H; **ἐργ.* and *εἶργ.* others.
213. *υει*: so F; **υίεί* most MSS.
214. The superfluous *ε* is partially erased, as is the cancelled *ι* in l. 221.
217. The ordinary reading is *ἐπιγνώη* (-γνοίη many MSS.) *καὶ φράσσεται ὀφθαλμοῖσιν*. Probably the scribe's archetype had *ἐπιγνοιη* and the repetition of the letters *γνοιη* immediately below diverted his eye to the next line, though it is surprising that he should have proceeded to write out l. 218 without observing his error.
234. 1. *βλωθρην*.
236. **[κυσσ]αι*: this was probably the spelling; *κῦσαι* ULW Eust.
240. *επεσιν δια[π]ειρηθηναι*: *ἐπέεσιν πειρηθῆναι* MSS.
245. *κομιδῆς*: *κομιδή* MSS.
249. 1. *κομιδη*.
270. This verse for some not evident reason has accidentally dropped out.
- 276-7. *χιτώνας*: so HMDLWY, &c., and HY with a few others further agree in omitting l. 277. **τάπητας*, | *τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτώνας* most MSS.
278. *αμνμονας*: so FDUWZ Eust., &c. (Aristarchus I 128, 270); **ἀμύμονα* others.
286. *κα[ι]*: *ῆ* MSS. *ι* in *ξεινιη* was perhaps deleted by the corrector.
291. *εν* is an alteration by the second hand from an original *η*.
299. **δαι*: so DLW and some others; *δέ* (Eust.) or *δή* most MSS.
309. *τοτε*: 1. *τοδε*.
310. *πατρης*: *πετρης* was originally written.
312. *ως*: *οἷς* MSS., rightly.
314. *διδωσιν*: so J Vind. 5, while PH have *ῆ δ'*, which presumably was intended here. **ῆδ' . . . διδώσειν* vulg.

321. δη: so Apollon., *Synt.* 194. 13, *Pronom.* 57. 21; *τοι MSS.
 323. ισχεν: so S and some others; *ισχεο most MSS.
 328. τε is an error for γε; cf. ν 256.
 ειηλουθας: so SU, &c.; *ενθὰδ' ἰκάνεις most MSS.
 337. ητευν: cf. l. 323 ισχεν. The reading is far from certain, but the vestiges suggest ν rather than ο.
 ἦτεον vulg.
 341. τεσσερακοντ: but τεσσαρας in l. 279.
 347. προτι: so FPMU; *ποτί others.
 349. αμπυντο: so MSS.; *ἐμπυντο Aristarchus ε 458.
 353. The two missing words have been supplied in the margin by the corrector, their position being marked by the oblique stroke after δειδ[οι]κα.
 *ταχα: ἄμα PHMJLW.
 358. ν of ο]ρχατον has been altered, apparently from ι.
 380. ωμοισι προ[οισταμ]εναι: ὁμοισιν ἐφεστάμεναι MSS. πα[ροισταμ]εναι is improbable.
 382. βαλλων: πολλῶν MSS.
 385. εστησε: ἔζοντο MSS.
 387. ηλθε: so U; *ἦλθ' ὁ most MSS.
 388. εργον: ἔργων MSS.
 προμολουσ εκαλέ[σσε]: so U; *προμολοῦσα κάλεσσε vulg.
 390. εμαρπτεν: so Eust.; *ἐμαρψεν MSS.
 400. The base of the δ of ε[λ]δομεν[οισι], if in U a δ, has disappeared, and the letter might be taken for a λ.
 401. σεγ ηγαγον: so apparently H; *σε ἦγαγον most MSS., θεὸς δέ σε ἦγαγεν Eust.
 402. *μεγα: so PHM, &c.; μάλα others.
 δε τε: so Schol. AB B 6, Et. Gud. 440. 9, Tzetzes, *Exeg. Il.* 62. 6; *δέ τοι MSS.
 The marginal note is probably a gloss on the rare word ουλε,] . ε in the first line perhaps representing ουλε itself or some equivalent like υγιαυε or χαιρε. Cf. the extant scholium οἷλε' ὑγίαινε, παρὰ τὸ ὀλην. In l. 3]ειτο might be] απο.
 408. α]υθι κ[αθι]ζεν: so Ven. ix. 4 only; *αὐτις ἄρ' ἔζετ' the rest. The mistaken ε in εφαθ was deleted (after having been accented) by the corrector.
 417. There is an accent on the ν as well as the ε of νεκvs. ο of οικω[ν] was converted apparently from an ε. ε[καστ]ο[ν]: sc. νέκυν. This is a new variant; *ἐκαστοι, ἐκαστος, ἐκαστον MSS.
 418. *εκαστ[ο]ν: so LW, &c.; ἐκαστος others.
 419. αγειν is a correction by the second hand from αγον.
 421. τ] εγενο[ντο]: so most MSS.; *τε γένοντο Z.
 427. γ[αρ] σ]υν νηυσι[ν]: σὺν νήεσσιν MSS.
 449. αγχηστω]ροι: cf. l. 181 above.
 450. *ηρει: so most MSS.; εἰλε LW Eust.
 458. ερεζον: so LW; *ἐρεζαν most MSS.
 461. μ of μοι is written over what appears to have been an original ι, and οι is added above the line. What exactly the mistake of the first hand was is uncertain. There is a mark which may be part of an interlinear letter inserted by him slightly to the left of the corrector's μ.
 464. *μειναν: so FPHMU; μέμνον LW Eust.
 480. This verse is also omitted in Ven. ix. 4. Some other MSS. omit both l. 479 and l. 480.
 496. τευχεσσω εδνον: this occurs as a v. l. in Y and was read by Bekker; *τεύχεσσι δύνοντο others.
 512. *ω[ς]: so most MSS.; οἴ LWZ Eust.
 514. θε[ο]ι φιλοι: the ι of θε[ο]ι is extremely uncertain, and θεε φιλε, the reading of Eustath., is quite possible palaeographically.
 535. Some traces of ink above the χ of χθονι are perhaps accidental.

54. HESIOD, *THEOGONIA*.

Behnesa.

11.4 × 4.3 cm.

Late first century B.C. or early first
century A.D. Plate 4.

Hesiod is still not very well represented among the papyri, and the following fragment from the *Theogonia* in spite of its meagre size is of some little interest on account of its early date. It is from the bottom of a column, and is inscribed in a medium-sized uncial hand, round and upright, which may be assigned with probability to the Augustan period. An acute accent in l. 655 is likely to be a subsequent addition. On the verso are parts of seven lines of demotic.

Four readings occur which are peculiar to the papyrus. One of them (l. 656) confirms a conjecture of Hermann, while the rest are of more questionable value, but merit attention in view of the antiquity of the MS. and its probable correctness as against other testimony in l. 656.

· · · · ·
 δη τοτ[ε τοις μετεειπε πατηρ ανδρων τε θεων τε
 κεκλυ[τε μεν Γαιης τε και Ουρανου αγλαα τεκνα
 645 [ο]φρ ειπω τ[α με θυμος ενι στηθεσσι κελευει
 [η]δη γαρ μαλ[α δηρον εναντιοι αλληλοισι
 [ν]εικης και κα[ρτους περι μαρναμεθ ηματα παντα
 [Τ]ειτνης τε θ[εοι και οσοι Κρονου εκγενομεσθα
 [ν]μεις δε μεγαλ[ην τε βιην και χειρας ααπτους
 650 [φ]αινετε Τειτη[νεσσιν εναντιοι εν δαι λυγρη
 [μ]νησαμενοι φιλοτητος ενηεος οσσα παθοντες
 [ε]ς φαος αψ ικεσθ[ε δυσηλεγεος υπο δεσμου
 [η]μετερας δια βο[υλας απο ζοφου ηεροεντος
 [ως] φατο τον δ αιψ [αντις αμειβετο Κοττος αμυμων
 655 [δαι]μονι ουκ αδά[η]τα πιφασκει αλλα και αυτοι
 [ιδ]μεν ο τοι περι μ[εν πραπιδες περι δ εστι νοημα

647. κα[ρτους]: κράτεος MSS.

652. ικεσθ[ε]: ἀφίκεσθε MSS. The metre is not affected since the ι may be long or short; but αφ might easily disappear after αψ.

654. αιψ [αντις]: ἐξαῖτις MSS. Only the tip of the cross-bar of ψ remains, but the letter is nevertheless practically certain. αἰψα does not seem to occur in Hesiod with verbs of speaking, but it is common enough in Homer, e. g. E 242 αἰψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα, I 201 αἰψα δὲ Πάτροκλον προσεφώνεεν ἔγγυς ἔοντα.

655. The accent was at first misplaced and therefore repeated in the correct position.

656. ο τοι: so Hermann, *Op.* vi. 180, comparing Homer, Θ 32, &c.; ὅτι MSS. The right side of the ο is rubbed and σται would be a just possible reading, but is very much less likely.

55. HERODOTUS II.

Fr. 3 11.7 × 7.7 cm. Second century. Plate 10 (Frag. 3).

A Herodotean papyrus is as yet something of a rarity, the only fragments at present published being P. Oxy. 18 and 19 (Book i), 695 (Book v), and a Munich papyrus edited by Wilcken in *Archiv* i, p. 471 (Book i), none of which are of at all considerable compass. The following pieces from Book ii, though also of meagre proportions, are a welcome addition. They belong to a carefully written roll from which, to judge by the clean straight edges, they have been deliberately cut; the verso, however, is in each case blank. The script is a handsome upright uncial, the letters being rather widely spaced and sometimes (e.g. κ and τ) finished off with small apices. In general appearance this hand, which is probably of the second century, recalls that of the Bacchylides papyrus, though there is an obvious difference in the formation of the ω; cf. also P. Oxy. 665. Stops in both the high and middle position occur, and some of these at least may be due to the original scribe, to whom no doubt the paragraphi and diaereses on initial iotas are to be referred; but the stop in l. 29 looks like a later addition, and the hand of a corrector is to be recognized in ll. 20 and 34. A critical mark opposite l. 33 is noticeable, as well as the very deep margin (6.7 cm.) at the top of Frag. 3.

Frag. 1.

α ξυλα επεαν δε τωι τρο ii. 96
 πωι του[τωι ναυπηγη
 σωνται [ζυγα επιπολης
 τινουσι [αυτων νομεν
 5 σι δε ουδ[εν χρεωνται ε
 σωθεν δ[ε τας αρμονιας
 εν ων ε[πακτωσαν τη
 βυβλωι· π[ηδαλιον δε εν
 ποιεοντ[αι και τουτο δι
 10 α της τρο[πιος διαβυνε
 ται· ιστω[ι δε ακανθινωι
 χρεωντα[ι ιστιοισι δε
 βυβλινο[ιςι

Frag. 2.

[υπο Περσ]ηισι εστι [Α][γ]υ[πτος ii. 98
 15 [η δε ετερη] δοκει μοι πο
 [λις το ουν]ομα σχειν απο
 [του Δανα]ου γαμβρου Αρ
 [χανδρου] του Φθιου· του
 [Αχαιου κα]λεεται γαρ δη
 20 [Αρχανδρ]υ πολις ει δ αν
 [και αλλος τ]ις Αρχανδρος·
 [ου μεντοι] Αιγυπτιόν γε
 [το ουνομα]· μεχρι μεν 99
 [τουτου οψι]ς τε εμη· και
 25 [γνωμη κ]αι ιστοριη[[ι]]

Frag. 3. Plate 10.

ποιησαι τον Σεσω[στριν ii. 107
 και δυο μεν των παιδων
 κατακαημαι τροπ[ωι τοι
 οντων· τους δε λοιπ[ους α
 30 ποσωθηναι αμα τ[ωι πα
 τρι· νοστησας δε ο [Σεσω 108

στρις ες την Αιγυπτ[τον
 —> και τισαμενος τον [αδελ
 φον τω μεν ομιλω [

4. τινουσι: so AB; τείνουσι other MSS., Hude. Cf. l. 33.

9. ποιουν[αι: ποιούνται MSS., Hude.

15. δοκει μοι πολ[ις: πόλις δοκέει μοι MSS.

16. σχειν: ἔχειν MSS.

22. Αιγυπτιον γε: γε Αιγύπτιον MSS.

33. τισαμενος: so L; τεισ. other MSS., Hude. Cf. l. 4. The meaning of the critical sign (possibly by the first hand) opposite this line is uncertain. It is a combination of an obelus with a diplê, and occurs among the *notae simplices* enumerated in Cod. Par. 7530, where it is said to designate a verse *alienus et supervacuius* (Dindorf, *Schol. in Hom. Il. I*, p. xlix). For the occurrence of critical signs in prose papyri cf. l. 48-9 and note; a diplê is found in a Hawara papyrus (15) of Xenophon's *Cyropaedia*.

56. HIPPOCRATES, Περὶ διαίτης ὀξέων.

7.1 × 5.1 cm.

Second century.

The ends and beginnings of lines of two columns from the latter portion of Hippocrates' treatise Περὶ διαίτης ὀξέων. This portion of the treatise has been generally recognized from the time of Galen downwards to be a spurious accretion, and is expressly designated as *νόθα* in the best manuscripts. It is, however, of considerable antiquity.

The two columns are written on the verso of the papyrus in a small but clear cursive hand, somewhat resembling that of the British Museum Herondas and belonging most probably to the first half of the second century. Such a date is also supported by the evidence of the recto, which bears the remains of a few lines from, apparently, some first-century document. A high stop is used twice, but this and the paragraphus are the only lection signs which occur; they are apparently both due to the original scribe, who has also in one place entered a variant in the margin. Textually the fragment in spite of its small size is of some interest. As usual, it supports none of the three principal MSS., which are of the eleventh and twelfth centuries, at all consistently, agreeing for instance with A against MV in ll. 6 and 27-8, with MV against A in ll. 21, 23, and 25, and with AM against V in l. 17, while occasionally it differs from them all; cf. notes on ll. 7, 9, 13, and 15. The accompanying collation is based on the edition of Kühlewein.

Col. i.

.
] φ[ι[λεε]ι [τωι τοι
 [ωιδε και επαν]εσ[ις] ειναι το[ν
 [πυρετου αλλ ο]μω[ς] τον τοιον[δε]
 [παραφυλασσει]ν [τη]ι λιμοκτο
 5 [νιη και υδατοποσι]ηι και με

Col. ii.

.
 τ[ο] ετερον παρα το ετερον πα
 ρα[β]λαστανει και σκληρη φλε
 γμ[ο]νη κατεχει και οιδειει ισχυ
 20 ρω[ς] ο οφθαλμος και η παρα
 φρ[ο]συννη μεγα επιδιδοι αι δε νυ

[λικρητου ποσει και] χυλοισι
 [παραφυλασσειν μ]ηδεν πι
 [στευνων τη ανεσει] τ[ω]ν πυρετων
 [.] εχου]σι [σ]ημεια επι ^{οκοσοι} ^{τοιαδε}
 10 [κινδυνοι εισι θνησκ]ειν· οκο
 [ταν δε ταυτα συνιδηις] ουτως
 [προλεγειν ην σοι αρεσ]κηι θεω
 [ρησας ευ μαλα οκοτα]ν δ ευ
 [πυρετοισι φοβερον τι γεν]ηται
 15 [πεμπταιοις εουσιν ην η κο]ιλιη
 [εξαιφνης υγρα διαχωρησηι] και

κτ[ες] μαλλον σημαινουσιν
 η αι [ημεραι τα περι την παρα
 φρο]συνην τα δε σημεια μα
 25 λισ[τα γινεται] πολλα επι τον
 πε[ρισσον αριθμον η επι τον
 αρ[τιον εν οκοτερωι δ αν των α
 ριθ[μων τουτων γινεται] ολε
 θρο[ι επιγινονται] τους τοι
 30 ο[υ]σδε

1. φιλ[εε]ι [τωι: or φι[λει] τ[ωι]. The MSS. here apparently have the uncontracted form (Kühlewein, *Prolegomena*, p. xcvi).

2. επαν]εσ[ις]: the letters ις barely fill the lacuna.

6. χυλοισι: so A; χυμοῖσι MV.

7. [παραφυλασσειν: παραφύλασσε AMV, but this would not sufficiently fill the lacuna, the η of μ]ηδεν being under the ι of [τη]ι in l. 4 and the η of υδατοποσι]ηι in l. 5. Probably, therefore, the infinitive was written here as in ll. 4 and 12.

9. What exactly stood in the papyrus here is doubtful. The common reading is ὅσοι δὲ τοιάδε ἔχουσι σημεία (so e.g. Kühn), but A has ὡς οἱ τοιάδε ἔχοντες σημ. (so Kühlewein), MV having ὅσοι for ὡς οἱ. The marginal variant οκοσοι τοιαδε apparently implies εχουσι, not εχοντες, in the text of the papyrus, and εχου]σι may be read, though εχουτ]ες is equally possible. But there is not room for οσοι δε τοιαδ(ε) before εχου]σι; perhaps οι (οῦ) was written for οσοι, or ταδε for τοιαδε. It is noticeable that there is no δε in the margin after οκοσοι, but δέ (or ὡς) cannot be spared.

10. οκοταν: ὁπόταν Kühlewein, following the usual spelling of A; cf. *Prolegomena*, p. xciii.

11. ουτως: οὔτω Kühlewein.

13. οκοτα]ν: so vulg.; εταν AMV, but this would leave the supplement shorter by two or three letters than would be expected from the analogy of the three preceding lines.

δ ευ: so MV, Kühlewein; δέ A omitting ἐν.

15. There is plenty of room for ην, which is omitted in AMV, but is read by Kühlewein on the authority of Foes and the various readings of J. Sambucus in Mack's edition.

17. πα]ρα[βλαστανει: so AM; περιβλαστανει V.

20. η before παρα]φρο]συνη is omitted in MV, but considerations of space are rather in favour of its insertion, as in A.

21. μεγα: so MV, μετὰ τὴ A, whence Kühlewein reads μέγα τι. That τι stood in the papyrus is not at all likely, since without it the line is of rather more than average length.

23. ἦ before αι was omitted by A¹ but added by A⁴. The papyrus no doubt agreed with MV in reading παραφροσυνην as against A's ἀφροσύνην.

25. It is practically certain that the papyrus had πολλα like MV, since otherwise this line would be quite abnormally short; om. πολλα A, and so Kühlewein.

27. εν: so A, om. MV. A decision is here more precarious, but the longer reading seems to suit the papyrus rather better.

27-8. των αριθ[μων τουτων: so A, Kühlewein; τούτων τῶν ἀρ. MV.

29. In the margin against this line there is a rather faint curved mark, like one loop of an omega, which may have some critical significance, but is quite likely to be accidental.

57. DEMOSTHENES, *DE CORONA*.

Harit.

12.7 x 10.8 cm. Late second or early third century. Plate 10.

Parts of two columns from the top of a roll inscribed with the *De Corona*. The verso of the fragment has been utilized for a short letter from Heron to Heroninus, of whose correspondence, dating from about the middle of the third century, there are many other examples; cf. 16. Hence the text on the recto, which is written in sloping uncials of the common oval type, is not likely to be later than the first few decades of the third century, and may even go back to the end of the second; cf. e. g. the hand of the Oxyrhynchus historian (P. Oxy. V, Plate V), which is a smaller and less regular example of the same style. The length of the horizontal strokes, especially in the τ , is noticeable in this Demosthenes papyrus. A mark of elision is inserted twice, apparently by the original scribe. The only textual point worth remarking is the omission in Col. i of the contents of the $\psi\eta\phi\acute{\iota}\sigma\mu\alpha\tau\alpha$ and $\acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\sigma\epsilon\iota\varsigma$, which are cited in MSS. but bracketed by modern editors.

Col. i.

τ]ων $\psi\eta\phi\iota$ § 163
 [σμάτων ακο]υσαντες
 [και των απο]κρισεων
 [εισεσθε και μ]οι λεγε
 5 [ταυτα λαβων]
 [$\psi\eta\phi\iota\sigma\mu$]α
 [$\epsilon\tau\epsilon\rho\omicron\nu$ $\psi\eta$]φισμα
 [λεγε δη και τ]ας απο
 [κρισεις]
 10 [$\acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\sigma\epsilon\iota\varsigma$]·
 [Αθηναιοις]
 και Θηβαι]οις
 [ουτω διαθεις ο] Φιλιπ
 [πος τας πολει]ς προς
 15 [αλληλας δια το]ντων
 [και τουτοις επ]αρθεις

Col. ii.

μεταξυ δειπνουντες § 169
 τους τ' εκ των σκηνων
 των κατα την αγορα
 20 εξειργον και τα γερρα
 ενεπιμπρασαν οι δε
 τους στρατηγους με
 τεπεμποντο και τον
 σάλπιγκτην εκ[αλου]ν
 25 και θορυβου πλ[ηρης]
 ην η πολις τηι δ [υστε]
 ραιαι αμα τηι ημ[εραι]
 οι μεν πρυταν[εις]
 την βουλην εκαλ[ουν]
 30 εις το βουλευτηρ[ιον]
 υμεις δ' ει[ς] την εκκλη
 σιαν επορ[ε]υ[εσθε και
 π[ρην]

10-12. There is room for a line between ll. 10 and 12, and it is evident that the two titles $\acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\sigma\iota\varsigma$ 'Αθηναίοις (om. 'Αθηναίοις O) and $\acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\sigma\iota\varsigma$ Θηβαίοις were combined in some way, but the arrangement suggested is quite uncertain. It is not very satisfactory, because the termination of Θηβαίοις would not be expected to project so far.

21. ενεπιμπρασαν: so MSS.; ανεπετάννυσαν Girard, comparing schol. on Aristoph. *Acharn.* 22.

30. εις τὸ βουλευτήριον is bracketed by Blass on the strength of Dionys. *Ar. Rhet.* iv. 13. 26 K.

58. DEMOSTHENES, *DE CORONA*.

Largest page 15.7 × 10.2 cm.

Fifth or sixth century. Plate 3
(Fol. 4 recto, Fol. 5 recto).

This is a singular papyrus. It consists of a quire of four sheets, the bottom one of which is so much damaged that of the last leaf only a piece of the inner margin remains. The inside of the first leaf and the six leaves following (Fol. 7 is blank) are inscribed with the final part of the *De Corona*, the actual end of the speech occurring on page 11, where the title of the work is given, followed by the subscription of the scribe, 'Good luck to the writer and to the reader.' It would naturally be supposed from this formal conclusion that the complete text of the oration had preceded, but this is not the case. Between each page there is a large omission amounting on an average to some 32 lines of the Oxford text, or about four times as much as the column of writing. The last line of a page is sometimes a short one, and the pages commence and break off in the middle of sentences, sometimes even of words (ll. 89 and 194). The pages are numbered consecutively, so there can be no question of missing leaves; can then the phenomena be explained by the hypothesis of a defective archetype? That is the obvious solution, and is also suggested by the occurrence of the short final lines which, as already mentioned, in some cases precede the gaps. The difficulty is that the pages were numbered from 1 to 11, starting from the inside of the first leaf, the outside of which was left blank. Hence it would appear that this quire was complete in itself, and not preceded by other quires; and that an archetype so defective as to preserve only a few disjointed passages from the end of a long work would be thought worth perpetuating, especially when that work was one so well known as the *De Corona*, is not an easy supposition. On the other hand a mere dummy or toy could hardly be so elaborate. The most satisfactory explanation seems to be that the leaves were written out as an exercise, and so belong to the same class as 59, though representing a more advanced educational stage; for a subscription, similar to that found here, at the end of a schoolbook cf. note on ll. 204-6.

In this quaternion the disposition of the sheets was the opposite of that in 28, and the verso is uniformly underneath. The text is written in fairly regular sloping uncials of medium size, the ink used being of a reddish-brown shade. *ν* is noticeable for its low cross-bar; and the tail of the *ν* is sometimes flourished below the line. Stops occur in the high, middle, and low position, marks of elision (which are written also after *ουκ* and *ουχ*) are not infrequent, and there are a few rough breathings of a rounded shape. An uncommon abbreviation of (ᾤ) ἄνδρες Ἀθηναῖοι is employed; cf. note on l. 92. The papyrus is evidently of Byzantine times, but not of the latest period; it may be assigned to the fifth or earlier part of the sixth century. Its text is of a mediocre quality; there is no consistent agreement with any one manuscript or group of manuscripts. The chief peculiarity is a tendency to omission; cf. notes on ll. 5, 122, 170, 190.

Fol. 1 recto.

.
[.] . [.]ε § 267
.....] . [.....].

[ε]ν μεν τοιωνν τοις προς τη § 268
πολιν τοιουντοις εν δε

5 [μαλις]τα με[ν οι] θε[οι] επειτα
[ουτοι] παντες απολεσειαν πο
[νηρο]ν οντα πολιτην λεγε
[τας μαρ]τυριας
— μαρτ^υριαι^{αι}

Fol. 2 verso.

 β

15 εἰς τ[α] πασι δ[ι]σκου[ν]τα συμ § 274
 φέρειν [εαυτον] δους
 ου κα[τ]ωρθωσε[] μεθ α
 [παντων ουκ] ονε[ι]δι
 ζειν [ουδ]ε λο[ι]δορεισθ[αι]
 20 τω τ[οι]ο[υ]τω δ[ι]κ[α]ιο[ν] αλλα § 275
 συναχθεσθαι φανη[σ]ε
 ται το[ι]νυν ταυτα παντα
 ουτως ου μονον τοις νο
 μοις αλλα κα[ι] η φ[υ]σις
 25 αυτη τ[οι]ς αγραφοις νο
 μιμοις και τοις ανθρω
 πινοις ηθεσιν διωρικῇ
 Αισχινη[ς] τοιουν τοσ[ο]υ[τ]ο
 ὑπερβληκεν απαντα[ς]
 30 ανθρωπους ωμοτη[τι] και
 συκοφαντια ωστ[ε] και ων
 αντος ως ατυχηματων [

Fol. 3 verso.

8

50 το δ' αἷτιον οὐκ' ἀ[γ]νοεῖς § 286
 μεν[.] ὁμως δὲ φράσω σοι
 [κ]αγὰ ἀ[μ]φοτέρ' ἡδεσᾶ
 [α]ὐτοὶ τὴν τ' ἐμὴν εὐροὶ
 [αν] καί π[ρ]οθυμῖαν μὲθ' ἧς
 55 [τ]ὰ πρᾶ[γμ]α[τ]ὰ ἐπρᾶ[τ]το[ν] κ[α]ί
 [τ]ὴν ν[υ]μετ[ερ]ὰν ἀδικίαν
 [α γ]ὰρ εὐθενούντων [τ]ῶν
 πραγμάτων ἡρνεῖσθαι
 διομνυμένοι ταυτ' ἐν
 60 οἷς ἐπταίσειεν ἡ πόλις ὡμο
 λογήσατε· τοῦ[ς] οὖν ἐπὶ
 τοῖς κοινοῖς αὐτυχημασὶ

10 τοις ἰδίοις εἰ μὴ παν
 τες ἴστε ὅτι κοινὸς καὶ φι
 [λ]ανθρωπ[ο]ς καὶ τοις
 [δ]ομει[ο]ς ἐπαρκῶ
 [σ]ιωπῶ

Fol. 2 recto.

 γ

35 τούτον προ[ε]λ[ε]σθαι [τ]ον ἀγωνα § 280
 οὐκ ἀδικήματος . . . s λαβειν
 τιμωριαν [εστι δ ο]υχ' ο λο
 γος του ρ[η]τορος Αισχινη [τι
 μιον ουδ[ε] [ο [τονος της φω
 νης αλλα το τα]υτα προα[ε]ρει
 σθ[α]ι τοις πολλοις [κ]αι [το] τους
 40 αυτους μισειν και φιλε[ε]ιν § 281
 ουσπ[ε]ρ αν' η πατρ[ι]ς. ο γαρ
 ουτω[s] εχων την ψυχην ου
 τος επ ευνοια παντα ερει. ο δ'
 αφ ων η π[ο]λις προοραται τι
 45 να κινδυνον εαυτη. τουτους
 [θ]εραπεων ουκ' επι της αυτης
 [ορ]μει τοις πολλοις. ουκουν
 [ου]δε της ασφαλειας την αυτη
 [χει] προσδοκιαν.

Fol. 3 recto.

€

70 ταχθαι· ο συ νυνι πεπ[ο]ιηκως § 292
 ει φανερος εμε παντων αιτιον
 και δι εμε εις πραγματ[α] φασκῶ
 εμπεσειν την πολιν ουκ' απο
 της εμης πολιτειας [ου]δε προ[αι
 ρεσεως αρξάμενων ὕ[μ]ων [τοις
 75 Ελλησι βοηθειν επει ε[μ]οιγε ε[ι] του § 293
 το δοθειη παρ ὕμων δι ε[μ]ε ὕμ[α]ς
 εναντιωσθαι τη κατα τω[ν] Ελλη
 νων αρχη πραττομεν μεζῶν [αν]
 δοθειη δωραια συνπασων ω[ν]
 80 τοις αλλοις δεδωκατε[·]· αλλ' ουτ ᾗ
 εγω ταυτα φησαιμι αδικουην

ων εφρονουν λαβοντας
 αδειαν εχθρους μεν παλα^[-]_ι
 65 φανερους δε τοθ' ηγησα
 το αυτοις γεγενησθαι· ειτα κ[α]_ι § 287
 προσηκειν υπολαμβανου[τ]_εs
 τον ερουντα επι τοις·

Fol. 4 verso.

5
 90 ταυτη[s] τοινυν της ουτως αισ § 297
 χρας και περιβοητου στασεως
 και κα[κ]_ιας μαλλον δε ω προ
 δοσιας ε_ι δει μη ληρειν της
 [τ]_ων Ε[λ]_ληνων [ε]_λευθ[ε]_ριας η τε
 95 π[ο]_λις παρα πασ[ι]_ν ανθρωπ[ο]_ιs
 αναιτ[ι]_οs γεγονεν εκ των ε
 μων πολιτευματων και ε
 γω παρ υμιν ειτα μ' ε[ρ]_ωτας α
 τι ποιας αρετης αξιω τ[ι]_μα
 100 σθαι εγω δε σοι λεγω οτι τω
 πολιτευομενων παρα τοις
 Ελλησι διαφθαρεντων α
 παντων αρξαμενων απ[ο]
 σου προτερον μεν υπο Φ[ι]
 105 λιππου νυν δε υπο Αλεξ[α]_ν
 δρου εμε ουτε καιρος [ο]_υ[τε] § 298
 φιλανθρωπια λογων ουτε
 επαγγελιων μεγαθος ουτε
 ελπις ουτε φοβος·

Fol. 5 recto. Plate 3.

η
 οταν αυτω δι[ο]_ξη της πολιτει § 308
 ας πολλακις δε δοκει φυλατ'
 τει πηνικ' εστε μεστο[ι]_ν του
 συνεχως λεγοντος η [π]_αρα
 135 [τ]_ηs τυχης τι συμβεβηκε
 εναντιωμα· η αλλο τι δυ
 σκολον γεγονεν πολλ[α] δε

γαρ αν υμας· ουτ' αν υμεις ευ οιθ'
 οτι συγχωρησετε· ουτος δε ει δι
 κ[αι]_α εποιει. ουκ' αν ενεκα της
 85 [προ]_s εμε εχθρας τα μεγαιστα των
 [υμ]_ετερων καλων εβλαπτεν και
 διεβαλλεν αλλα τι ταυτα επιτ[ι]_μω § 294
 πολλω σχετλιωτερα αλλα κατη
 γορηκοτος αυτου και κατεψενσμε

Fol. 4 recto. Plate 3.

ζ
 110 την Ευβοιαν και των μεν τοις § 302
 εχθροις υπαρχουσων δυναμε
 ων τας μεγαistas αφελειν ων
 δε ενελειπ[ε]_ν τη πολει ταυτα
 προσθειναι· ταυτα τοινυν
 115 απαντα πεπρακται τοις εμοις
 ψηφισμασι και τοις εμοις π[ο]_ι
 λιτευμασιν· α και βεβουλεν § 303
 μενα ω εαν ανεν φθονου τις
 βουλη[τ]_{αι} σκοπειν· ορθως ευ
 120 ρησει και πεπραγμενα παση
 δικαιοσυνη και το εκαστου και
 ρον ου παρεθεντα· ουδ' αγνο
 ηθεντα υπο εμου και οσα εις αν
 [δρ]_οs ενος δυναμιν και λογι
 125 [σμ]_ον ηκεν· ουδεν ελλειφθε
 [ει] δε η δαιμονος τινος η τυ
 [χ]_η[s] ισχυς[·] η στρατηγων
 φανλοτης· η των προδιδον
 των τας πολεις υμων κακι
 130 α[·] η παντα ταυτα

Fol. 5 verso.

[θ]
 υποκρι[ι]_{της} αριστος τραγικος § 313
 Θεο[κρι]_{νης} ειτα των προτερον γε 314
 155 γε[ν]_ημενων αγαθων [α]_νδρων
 μ[ε]_μ[ν]_ησαι και καλως ποιε[ι]_s
 ου μεντοι δι[ι]_{καιον} εστιν α [τ]_η
 προς τους τετ[ε]_{λευτη}κοτας ευ
 ν[ο]_ιαν υπαρχουσιν προλαβο

21. 1. συναχθῆσθαι.
22. τοῖωνν: so vulg.; om. SL, Blass, Butcher.
- ταῦτα πάντα: om. πάντα O¹, πάντα ταῦτα Vind. 1. Blass prints πάντα in brackets.
23. τοῖς: so SA, Blass; ἐν τοῖς L, Butcher.
25. νομίμοις: so SA and vulg.; νόμοις LO corr.
27. S omits ἦθεσιν.
29. 1. υπερβεβλήκεν.
32. The α of ατυχημάτων was perhaps inadvertently omitted; if written it was very cramped.
34. ἀδικήματος οὐδενός MSS. Perhaps ενος was written for ουδενος. There is not room for τινος.
36. τίμιον: so SL; τίμιος vulg.
53. Whether the papyrus had αυτοι (SL, &c.) or οντοι (A) is of course quite uncertain.
58. ηρνεισθαι is for ηρνεισθε; cf. l. 79 δωραια.
66. εαντοῖς: the ε was added by the original writer; αὐτ. MSS.
67. υπολαμβανον[τ]ίς: so SLFQ; ὑπέλαβον Y, ὑπελάμβανον vulg. Blass and Butcher bracket ὑπολαμβάνοντες.
68. Blass brackets ἐπὶ τοῖς τετελενηκόσιν.
76. The papyrus agrees with SL¹AY in omitting τοσαῦτα, which is found in several MSS. before δι' ἐμέ.
77. 1. ηναντιωσθαι.
78. 1. πραττομένη μειζων.
79. δωραια = δωρεα.
80. A high stop may be lost after δέδωκατε.
82. οἰθ' is for οἰδ'; cf. the common spelling οὐθείς and μηθείς, and e.g. P. Oxy. 68. 28 μήθ' ὅλως for μηδ' ὅλως.
83. συγχωρησετε: so Par. Regii 2940, 2998. The misspelling is the converse of that in l. 58 ηρνεισθαι.
- δε: so Par. Reg. 2936, Coisl. 339; τ' other MSS., and vulg.
- 86-9. Between these lines there are a number of small ink-marks, whose presence seems to be accidental.
91. στασεως: so a Paris MS. of Tiberius cited by Blass; συστάσεως MSS.
92. This compendium of ᾧ ἄνδρες Ἀθηναῖοι recurs in ll. 118, 157, and 189; in l. 157, where ᾧ is omitted by the best MSS., an α replaces the ω. The same abbreviation is found in an Aeschines papyrus published by Nicole, *Textes grecs inédits* 1 (1909), as well as in mediaeval MSS., and a similar but less compressed form, ωαθ, is used in the commentary of Didymus on Demosthenes at Berlin (late second century).
100. δε: so SL; δή vulg.
- 104-5. πρότερον . . . Ἀλεξάνδρον is bracketed by Blass and Butcher, following Dobree.
110. την Ευβοιαν: the papyrus supports the ordinary reading. Reiske wished to omit τὴν Εὐβ., Weil conjectured τὴν Σηλυμβρίαν.
113. εὐελειπ[ε]ν: so SLAY (-ε); ἐνέλιπε vulg.
121. 1. τον for το.
122. After ἀγνοηθέντ' SAY have οὐδὲ προεθέντα (so Butcher; παρεθέντα F, προδοθέντα vulg., πραθέντα Dobree, Blass). The addition is possibly a variant which has got into the text; but great weight can hardly be attached to its absence in the papyrus.
- 123-4. αν[δρ]ος ενος: so vulg., Blass; ἐνὸς ἀνδρός SLY, Butcher.
133. πηνικ': so SL, Blass, Butcher; ὀπηνικ(α) AF vulg.
- εστε: so L and vulg.; ἔσεσθε S (-σθαι S¹), Blass, Butcher.
142. συνειλοχος: συνειλεχώς SQ, συνειληχώς Y and as a variant FO.
151. Αἰσχίνη stands after μελέτης in A, and so Blass.
157. For the abbreviation of ἄνδρες Ἀθηναῖοι cf. l. 92 note. ᾧ here is similarly omitted by SLBO.
159. προλαβοντα: so SO; προσλαβόντα L vulg.
162. The papyrus may have had either νυν ζωντα (SLOY, Butcher) or συνζωντα (so Priscian, συζῶντα vulg., Blass).
167. ουδεις: οὐδεὶς ἔτι MSS., τις Theon, Blass.
170. κρινωμαι: κρίνωμαι καὶ θεωροῦμαι SFB, κρίνομαι καὶ θεωροῦμαι LA vulg.
173. σοι is omitted by S and Vind. 1, and is bracketed by Blass.

183. *ετερον*: so SLY; *ἐτέρους* vulg.

184. *εξετασις*: so SL, Blass; *ἐξέτασις ἦν* other MSS., Butcher.

189. *ω* (*ανδρες Α*)*θ(ηναιοι)*: Blass and Butcher omit *ω* with SLF.

ταυτων seems to have been written by a *lapsus calami* for *ταυτα τον*, the common reading found in most MSS. Blass and Butcher omit *ταυτα* with S. The papyrus is damaged, but the letters *αν* are fairly clear, and no likely alternative suggests itself.

190. The parenthesis *οὕτω γάρ μοι περὶ ἔμμαντοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν*, which occurs after *ἔχειν δεῖ* in the MSS., is omitted in the papyrus.

192. *την*: so several MSS.; om. Blass and Butcher with S, &c.

195. *ποιησετ[ε]* = *ποιησαιτε*, the vulg. reading; cf. l. 199 *δοιητε* and note on l. 83. *ποιήσατε* SF¹, Blass, Butcher, *ποιήσοιτε* L.

199. *δοιητε*: *δότε* MSS.; cf. the previous note.

204-6. Cf. the subscription at the end of the series of school exercises published by Jouguet and Perdrizet in *Studien z. Palaeogr. und Papyruskunde* vi, pp. 148 sqq. [*εὐτυχῶς τῷ [ἐ]χοντι καὶ τῷ [ἀν]αγνώσκοντι. [μᾶλ]λον δὲ τῷ [νο]οῦντι* (fourth century)].

59. WRITING EXERCISE: DEMOSTHENES, *DE CORONA*.

Behnesa.

9.6 x 8.6 cm.

Third century

The first few words of the *De Corona*, repeated at least six times as an exercise; cf. P. Tebt. 686 and the Hawara papyrus quoted by Milne in the *Journal of Hellenic Studies*, xxviii, p. 124. Whether the sentence was carried beyond the word *εὐχομαι* cannot be determined; the breadth of the line to that point would be about 17 cm. The letters, which are upright and rather large, are quite well formed; *θ* and *ο* are extremely narrow. On the verso in the same hand is part of another line of doubtful purport, besides other more illegible remains. The papyrus may date from the third century.

.
 [πρωτον μεν ω ανδρες Αθηνα]ιοι τοις θεοις ευχ[ομαι
 [πρωτον μεν ω ανδρες Αθηνα]ιοι τοις θεοις ευχο[μαι
 [πρωτον μεν ω ανδρες Αθηνα]ιοι τοις θεοις ευχομ[αι
 [πρωτον μεν ω ανδρες Αθ]ηναιοι τοις θεοις ευχομ[αι
 5 [πρωτον μεν ω ανδρες] Αθηναιοι τοις θεοις ευχο[μαι
 [πρωτον μεν ω ανδρες Αθ]ηναιοι τοις θεοις ευχ[ομαι

On the verso, at right angles

] . υριοι . . μφασ[

and at some distance below, slight traces of three more lines.

5. Why a second *ι* was added over the line is not evident.

6. There is a wider space after this line, which was perhaps the last of the column.

60. POLYBIUS XI.

Fayûm.

Frag. 2 13.7 x 42 cm.

Late second century. Plate 10.

In the year 1901 some papyrus fragments from the eleventh book of Polybius belonging to the Berlin Museum (P. 9570) were published by Wilcken in *Archiv* i, pp. 388 sqq., and were remarkable for the excellence of their text, which was frequently superior to that of the mediaeval MSS. It is therefore very satisfactory that some further pieces of the same papyrus should have come to light in the Rylands Library. That the fragments at Berlin and at Manchester belong to a single roll is obvious without any actual comparison of handwriting, for not only have they identical characteristics, e. g. in the length of the lines, and the accounts on the verso, but it is clear that the new pieces are the bottoms of the columns of which the upper portions are preserved at Berlin. They fit accurately into the lacunae, the combination producing six consecutive columns, of which the second is represented only by the small Berlin Frag. B, while the other five are in a fair state of preservation. Perhaps the missing parts of Col. ii may yet make their appearance in some other collection.

The text is written in tall columns of about 35 lines; this was most probably the number in Col. vi, the best preserved of the series. A column of that length would occupy a space of approximately 22 cm., and since the margin at the bottom measures $3\frac{1}{2}$ –4 cm., the height of the complete roll may be estimated at 29 to 30 cm. The script is a rather large round uncial, which I should agree with Wilcken in placing near the year 200, though somewhat before rather than after that date. Wilcken is led to the contrary opinion by an isolated instance of the use of a comma-like sign between two gammas, for which there is as yet no clear evidence before the third century. But this is no very certain indication, even if the mark in question proceeds from the original scribe and not from the corrector who has made other insertions in the MS. (P. Berlin Frag. A 8, Frag. C 7–8). The hand is of the type of which P. Oxy. 844, for example, is a more carefully written and probably rather earlier specimen, and suggests the latter part of the second century rather than the third. It was not, however, till about the year 276 (Wilcken, *l. c.*; cf. *Archiv* v, p. 273) that the verso came to be used for accounts and taxing-lists.

The excellent qualities conspicuous in the text of the fragments previously published are thoroughly maintained in the present supplementary pieces. They confirm five conjectures, of which Casaubon's *θέρος* for *τέλος* in 15. 7, the same scholar's insertion of *εὐθέως γάρ* in 16. 4 (both rejected by Büttner-Wobst), and Gronovius' addition of *παρὰ τὴν τῶν ἡγουμένων* before *ἐμπειρίαν* in 14. 2, are the most striking. On the other hand the efforts of Schweighäuser and Casaubon to emend 16. 7–8 are shown to have been on wrong lines; and further new and doubtless true readings are supplied in 14. 2 *τῶν . . . τὸ πολὺ* for *πλείστα τῶν*, 15. 7 *ἀγομένην*, and 16. 4 *ἐξ ἀρχῆς*; cf. notes on ll. 2–5, 35, 47–50, and 57. In a few places, e. g. ll. 23, 54, 59, the superiority of the papyrus is more questionable, while in some others evident errors have crept in; cf. notes on ll. 8–9, 18, 20, and 32. The singular misspelling in l. 20 suggests that the scribe was a person of small intelligence, though a faithful copyist of what he saw or thought that he saw.

For the collation given below the editions of Hultsch and Büttner-Wobst have been utilized.

Col. i (Frag. 1).

[.] > xi. 14. 2
[. οτι των κα]τα
πολε[μ]ον σ[υν]τελου]με
νω[ν] τ]ο πολυ [παρα] την >
5 των ηγουμεν[ω]ν εμπει
ριαν και παλ[ι]ν απειρι >
αν επιτελειται μεγα > 3
μεν γαρ ισως και του προ
τερηματος αρχην λαβον
10 τος προσθειναι τακο >
[λου]θ[ο]ν [πολυ] δε μει >
[ζον] το σφαλε]ντα ταις
[πρωταις επιβο]λαις μει

Col. iv.

25 ο]τε δε [κα xi. 15. 7
[τα την επαγωγ]ην προ
[αγοντες ηκου επ]ι το της
τ[αφρου χειλος τα] μεν ου
κ[ετι διδοντο]ς [του και >
30 ρου μετα[μ]ειλιαν ως >
τ εν χειρσιν οντας των
πολεμιων ανεστρε
φεν τα δε και της ταφρου
καταφρονησαντες δια
35 το την καταβασιν αγο >
μενην εχειν εκ πολ
[λου] και μηθ υδωρ κατα
[το θ]ερος εν αυτη μη
[τε τινα] αγριαν υλην υ >

Col. vi.

55 πολλοις γ[αρ ηδη συμ]βε xi. 16. 7
βηκεν οιτ[ινες παρα]τα >
ξαμενο[ι μεν ουκ α]ξιο
χρεως εκ[ριναν σφα]ς >
αυτους ειναι [τοις υπεν]αν

Col. ii = P. Berlin 9570 B.

Col. iii (Frag. 2 = Cols. iii-vi).

τηρω]ν xi. 15.
15 [τας] ταξεις [κατα]λ[α]β[ομ]ε 3
[ν]ος δε τον εκλειφθ[ε]ν
τα τοπον οξεως αμα
μεν επετετμητο τους
[δι]ωκοντας αμα δε υπερ
20 [δ]εξις εγθγονει του >
[τ]ων πολεμιων κ[ε]ρ]α
[το]ς και τους μεν φ[α]λαγ
[γι]τας αυτος παρε[καλει] >
[θα]ρρε[ι]ν και με[ν]ειν] ε

Col. v.

40 τη]ι τα xi. 16. 3
[φρωι διεφθειρετο τ]ο μεν
[υπο των Λχαιων το] δε
υπ[ο] τω]ν [ιδιων συν]εβαι 4
νε [δε] το προ[ειρη]μενον
45 ουκ αυτομ[ατως ο]νδ εκ >
του καιρου δι[α] δε] την αγ >
χινοιαν του προεστω >
τος εξ αρχης γαρ ευθε
ως προεβαλετο την τα >
50 φρον ο Φιλοποιμην ου > 5
φυγομαχων [ω]ς τινες υ
πελαμβανον αλλα και
λιαν ακριβως και στρατη
γικως εκαστα συλλογισα

λας αιτιας μακραν δ αυ
τους δοντες εν πορειαι
65 κατα την απολυσιν δι αυ
των των ουραγουντων
[η]λπισαν οι μεν προτε >

60 [τι]οις δια[γ]ωνιζ[εσ]θαι τι

νες μεν δια τοπ[ο]νς οι >

δε δια πληθος ο[ι] δ[ε] δι αλ

8

ρησειν οι δ ασφαλως απο

λυθησεσθαι των πολε

70 μων εν οis αν και με

2-5. *οτι . . . εμπειριαν*: the reading of the MSS. here, *οτι πλείστα τῶν κατὰ πόλεμον συντελουμένων εμπειριαν*, is unintelligible, and *παρὰ τὴν τῶν ἡγουμένων* was added before *ἐμπειριαν* by Gronovius, whose emendation proves to have been correct. It further appears that *τῶν . . . τὸ πολὺ* and not *πλείστα τῶν* was the original wording. The corruption was probably caused by the homoioteleuton of *συντελουμένων* and *ἡγουμένων*: *τὸ πολὺ* would thus have disappeared, and the insertion of *πλείστα* was an attempt to restore the passage

8-9. *τον . . . λαβοντος*: I. *το . . . λαβοντα*, with MSS.

10. *προσθηναι*: so Scaliger for the *προθεῖναι* of FS.

18. *επετετμητο*: *απετετμητο* MSS., rightly no doubt.

20. *εγθγονει*: the scribe has written a *θ* in place of an *ε*.

23. *αυτος*: *αὐτούς* FS, *αὐτοῦ* Casaubon, *αὐτοῦ* Bekker. *αὐτός* here seems quite apposite, emphasizing the distinction between the action of Philopoemen and his subordinate.

32. *ανεστρεφεν*: I. *αναστρεφειν*, with MSS.

35. *αγομενην*: om. MSS.; the addition of a participle improves the construction.

38. *θ]ερος*: the papyrus confirms Casaubon's conjecture for *τέλος*, which is retained by both Hultsch and Büttner-Wobst.

39. *την* is apparently the reading of the MSS., *των* Reiske, Hultsch, and B.-Wobst. The papyrus may have had either *την* or *τινα*. It is possible that the letters *παρ* of *υπαρχειν* also stood in this line.

47-50. *προεστῶτος ἐξ αρχης γαρ ευθεως . . . ο Φιλοποιμην*: *προεστῶτος εὐθέως ὁ δὲ Φιλοποίμην* F and the group called S except G (Mediceus) which inserts *ὅς* after *προεστῶτος*. The latter reading is adopted by B.-Wobst, but Casaubon's emendation *εὐθέως γάρ . . . ὁ Φιλοποίμην*, which had been accepted by Hultsch and others, is now substantially vindicated. Casaubon could not have divined the loss of *ἐξ ἀρχῆς* as well as *γάρ*.

55. *πολλοῖς γὰρ ἤδη τοῦτο συμβέβηκεν* MSS., but there is not room for so much as this, and the omission of *τοῦτο* leaves the right number of letters for the lacuna. That *τοῦτο* is correctly omitted by the papyrus is, however, not so clear.

57. *ἀξιόχρεως ἐκ[ρι]ναν σφ[α]ς*: *ἀξιόχρεως σφῶς* MSS., *ἀξιόχρεως δὲ νομίσαντες σφῶς* Schweighäuser, who is followed by Hultsch and B.-Wobst. *εκ[ρι]* in the papyrus is evidently a finite verb and *εκ[ρι]ναν* seems an almost certain supplement. This new reading has the great advantage of harmonizing with the following *μακρὰν δ' αὐτούς* in which the papyrus and MSS. agree, and renders superfluous Casaubon's alteration into *μακρὰν ἐαυτούς* (so Hultsch and B.-Wobst).

59. *υπεν[αν]τιοις*: so the MSS., but the supplement in l. 59 is slightly long for the lacuna, in which seven letters would be quite sufficient. The papyrus may therefore have omitted *υπ*. At the ends of the lines, however, the writing is sometimes more compressed, and the traditional reading is not impossible.

60. *δια[γ]ωνιζ[εσ]θαι*: *ἀγωνίζεσθαι* MSS. The only difficulty about this decipherment of the papyrus is the existence of a short curved stroke connecting the tops of the supposed *ια*, which has to be explained as accidental; the letter following *δ* has thus rather the effect of a *γ*, an impossible combination. There is no sign of the *δ* having been altered.

63. *δ αυτους*: so MSS., *ἐαυτούς* Casaubon, wrongly; cf. note on l. 57.

64. *δοντες*: so rightly G, Regii FG; *δόντας* F, and S except G.

εν πορειαι: *ἐμπορεία* FS, *ἐν πορείᾳ* Schweighäuser (so Hultsch and B.-Wobst), *ἐμπειρίας* Casaubon. In the parallel passage 16. 6 the papyrus has the spelling *εμ πορειαι* (P. Berlin Frag. E 12).

70. *αν*: *δέ* MSS., *δή* Casaubon. Since the sentence is incomplete the merits of the new reading cannot be determined. The appearance of the papyrus rather suggests that some ink has been cleaned off in the place where *αν* stands, but those two letters were certainly written by the original scribe.

61. CICERO, IN CATILINAM II.

13.2 x 16.4 cm.

Fifth century. Plate VIII (recto).

A Cicero papyrus is a welcome novelty,¹ although by a stroke of bad luck the passages covered by the present fragment, parts of §§ 14–15 of the second speech against Catiline, happen to be deficient in points of much textual interest. Compared with the editions of Müller and Clark the fragment differs only in the order of the words *a me esse* (l. 29, for *esse a me*), where it agrees with Monacensis 4611 (= b), a twelfth-century manuscript of the β family, against most other authorities. Another divergence from MSS. of the α family is seen in l. 13. But the agreement with b is not consistent, for in l. 17 the papyrus has *esse*, which b and s (Monac. 15964, of the same family as b) omit. Apparently then the heterogeneous character displayed not infrequently by papyri in the case of Greek authors is to be traced here also, though the material hardly suffices for a generalization.

This manuscript, which was in book form, was not of the ordinary kind, but was designed for a Greek-speaking reader imperfectly acquainted with the Latin language. The Latin words are arranged singly or in small groups in one column, and a parallel column gives the literal equivalents in Greek. But though of the nature of a schoolbook, and no example of calligraphy, the papyrus is not in an unpractised hand. Both the Latin original and the Greek rendering were written by one person, who used the brown ink characteristic of the Byzantine period. The Latin script is in the mixed uncial style which has occurred in several other papyri, and resembles for instance that of P. Oxy. 31 and P. Amh. 27. Marks of long quantity occur in l. 8, and a point in the middle position is used to divide two words in l. 16 (cf. P. Oxy. 871). The Greek is in irregular uncials, also with some cursive admixture. Their appearance suggests the end of the fourth or the fifth century, and the papyrus may be assigned with probability to the period from about 400 to 450 A.D. It may therefore claim to be the oldest authority for this speech of Cicero by some four centuries.

The collation given below depends on the editions of Halm and Clark. Greek equivalents of the Latin words are supplied, where missing, *exempli gratia*.

Verso.

[*converterit*] § 14
[*non ille a me*
[*spoliatus*]
[*armis audaciæ*]
[*non*] *obstu[pe]factus*
[*ac*] *perterritus*
[*m*] *ea diligentia*
[*n*] *on dē spē*
conatuque

μ[ε]τεστρεψεν
ουκ] *εκεινος* η̄τ̄ *εμου*
γ[υμ]νωθεις
ο[πλ]ων *τολμας*
ο[υ κ]αταπλავεις
κ[αι] *επτοημενος*
[εμ]η *επιμελια*
[ουκ] *απο ελπιδος*
[και] *επιχειρηματος*

¹ Two vellum fragments of the *Pro Plancio* from Egypt, which have recently come to light at Berlin (de Ricci, *Mélanges Chatelain*, pp. 442–7), are of about the same date as 61.

10	<i>depulsus</i>	[απ]ωθηθεις
	<i>sed indemnatus</i>	[αλ]λα κατακριθεις
	<i>innocens</i>	[αν]α[ι]τιος
	<i>in exilium</i>	[εις ε]ξορισμ[ον]
	<i>eiectus</i>	[εκβληθεις
15	<i>a consule</i>	[υπο του υπατου
	<i>vi. et m[inis]</i>	[βια και απειλαις
	<i>e[ss]e dicetur</i>	[ειναι λεχθησεται

Recto.

	<i>tempestatem</i>	§ 15	[χειμωνα
	<i>subire</i>		[υπεχειν
20	<i>dum modo</i>		[ει μονον
	<i>a vobis</i>		α[πο υμων
	<i>huius horribilis</i>		τουτο[υ το]υ φρ[ικωδους
	<i>belli</i>		πολεμου
	<i>ac nefarii</i>		και αθεμιτου
25	<i>periculum</i>		ο κινδυνος
	<i>depellatur</i>		απωθηθειη
	<i>dicatur sane</i>		λεχθησεται μαλιστα
	<i>eiectus</i>		εκβληθεις
	[a m]e esse		απ εμου ειναι
30	[dum modo e]at		[ει] μ[ον]ον πορευθειη
	[in exilium		εις] εξορισμον
	[sed mihi credite		αλλ εμοι] π[ι]στευσατε
	[non est iturus		ουκ εστι πο]ρευθησομενος
	[nunquam ego		ουδεποτε εγ]ω
35	[ab dis immortalibus		απο των αθανατων θεω]ν

3. The *v* of γ[υμ]νωθεις is not very satisfactory and must be supposed to have been rather taller than usual; the *ω* is nearly certain.

4. τολμας: l. τολμης.

11. ου seems to have been inadvertently omitted before κατακριθεις.

13. *in*: om. Aa and several other MSS., 'fortasse recte' Müller.

15-16. *a consule vi*: *a consulatu a*, *a consulis vi t* and others.

17. *e[ss]e*: om. bs. Only the top of the initial *e* remains, but it is sufficient to exclude a *d*.

22. *h* of *horribilis* is corrected from *o*.

27-8. *dicatur sane eiectus*: *eiectus dicatur sane s*.

29. [*a m*]e esse: so b Monac. 19474 Lag. 43; *esse a me* other MSS. and editors.

I. INDEX TO NEW LITERARY TEXTS

(12 is not included)

ἀγαθός 9. 32 ; 28. 2, 40, 51, 147, 179, 182.

ἄγαμος 28. 29.

ἀγγελία, 28. 161.

ἄγγισσός 19. 10.

ἄγειν 22. 12.

ἄγιος 6. 2.

ἀγκύλη 28. 146.

ἄγριος 29. (a) 23.

ἄγών 10. 10.

ἀγωνίζεσθαι 24. 25.

ἀδικεῖν 36. 1.

ἀηδία 28. 104, 202.

ἄηρ 27. 48.

Ἄθηνά 22. 2 ; 23. 11.

Ἀθῆναι 31. 4.

Ἀθηναῖος 19. 5.

ἄθροισμα 25. 7.

Ἀθύρ 27. 62.

αἰαί 15. 4.

Αἰγύπτιος 27. 13, 41, 53 ; 29. (a) 25.

Αἴνυπτος 7. 11, 22.

αἰδοῖον 21. Fr. 3. ii. 8 ; 28. 41.

Αἴλιος Ἀντωνῖνος 27. 68, 75.

αἶρειν 27. 2, 5, 8, 27, 33, 36, 49, 52, 71.

αἰσθάνεσθαι 21. Fr. 1. ii. 12 ; 2. ii. 8.

αἰσθητήριον 21. Fr. 2. i. 9.

αἰσθητικός 21. Fr. 2. ii. 7.

Αἰσχίνης 18. 22.

αἰών 6. 17 ; 9. 11, 17.

ἄκακία 29. (a) 31.

ἀκο[λουθ] . . . 20. 7.

ἀκούειν 10. 11.

ἄκρως 29. 10.

ἀλέγειν 16. (a) Fr. 2, verso 2.

Ἀλέξανδρος 27. 58, 79.

ἀλήθεια 7. 17.

ἄλκή 40. 6.

Ἀλκίνοος 23. 15.

ἄλλά 9. 15, 24 ; 16. (a) Fr. 1. 5 (?) .

ἄλλεσθαι 28. 2, 5, 10 *et saep.*

ἄλληλουιά 9. 11 *et saep.*

ἄλλοιός 28. 3.

ἄλλος 9. 21 ; 22. 6 ; 24. 9 ; 27. 26 ; 29. (a) 5, 11 ; 37. 4.

ἄλλως 27. 32.

ἄλυπος 28. 62.

ἄλωσις 19. 12.

ἄμα 15. 2 ; 16. 7 ; 23. 12 ; 30. 6 .

ἄμύν 6. 17.

ἄμμι 29. 10.

ἄμμωνιακόν 29. (a) 4 (?), 16 (?).

ἄμφοτερος 28. 9, 118, 146.

ἀνά 27. 2 *et saep.* ; 29. (a) 26, 31.

Ἀνακρέων 35. 4.

ἀνακύπτειν 28. 22.

ἀναλαμβάνειν 29. 5.

ἀναλίσκειν 28. 66.

ἀναμνησκέσθαι 23. 2.

Ἀναξανδρίδης 18. 18.

ἀναπέθειν 15. 7.

ἀνατέλλειν 7. 17, 20.

ἀνατολή 27. 63.

ἀναφέρειν 40. 29.

ἀνῆρ 13. 11 ; 14. 3 ; 33. 2.

ἄνθρωπος 26. 1, 3.

ἀνιέναι 21. Fr. 1. ii. 9.

ἀνιστάναι 34. 9.

ἄνησον 29. 11.

ἀνοίγειν 9. 32.

Ἀνόσιος 27. 78.

ἀντικνήμιον 28. 123, 127.

Ἀντίπατρος 19. 11, 13.

Ἀντωνῖνος, Αἴλιος Ἀ. 27. 68, 75.

ἄνωμαλία 28. 176.

ἄξιος 17. 3, 4.

ἄξιον 7. 7 ; 12. 7.

ἄορατος 7. 15.

ἀπαλλάσσειν 28. 211.

ἀπαρχή 20. 1.

ἀπειλή 28. 117.

ἀπειρόγαμος 7. 18.

ἀπέναντι 30. 12.

ἀπέρχεσθαι 10. 14.

ἀπήνη 23. 16.

ἀπό 20. 30, 37 ; 21. Fr. 3. ii. 7 ; 27. 10 *et saep.* ; 28. 52, 105 ; 31. 1 ; 33. 7.

ἀποβάλλειν 28. 42, 129.

ἀποδημία 28. 122.

ἀποδιδόναι 22. 13 ; 28. 45.

ἀπολλύναι 28. 33.

Ἀπολλώνιος 24. 17.

ἀπολύειν 27. 39, 50.

ἀπορεῖν 21. Fr. 2. ii. 6.

ἀπορία 21. Fr. 2. ii. 2.

ἀποχωρεῖν 30. 10.

ἀποψαδες (?) 21. Fr. 2. i. 4.

ἀπραγία 28. 61.

ἀπροσδόκητος 28. 143, 150, 162.

Ἄργος 13. 21.

ἀριθμός 27. 36, 55.

ἀριστερός 28. 141, 185.

- ἄρμα 24. 8.
 Ἄρμονία 17. 2.
 ἄρνείος 13. 6.
 ἄρνητις 13. 7.
 ἀρτηρία 21. Fr. 2. i. 5.
 ἄρτος 10. 4.
 ἀρχή 19. 5; 27. 32, 60.
 Ἄσία 20. 42.
 ἀσιτία 10. 6, 13.
 ἀσπίς 26. 2, 5.
 ἀστράγαλος 28. 168, 174.
 ἀσφαλῶς 16. 1.
 Ἀττικός 29. (a) 12.
 αὐτόχημα 24. 10 (?).
 αὐτίκα 16. 13; 17. 5.
 αὐτοκράτωρ 9. 8.
 αὐτός 7. 8, 12, 16, 19; 10. 11; 16. 1; 20. 40; 21. Fr. 1. ii. 11, Fr. 2. i. 12, Fr. 3. ii. 7; 22. 3, 6, 13, 14, 16; 24. 12, 15, 18; 25. 7, 9; 27. 30; 28. 7 *et saep.*; 40. 28.
 ἄφθα 29. (a) 32.
 ἄφθαρτος 6. 1.
 ἀφικνεῖσθαι 21. Fr. 2. ii. 8.
 Ἀφροδίτη 28. 111.
 βαθύς 17. 6.
 βάλανος 28. 46.
 βαρεῖν 28. 166.
 βασιλεύς 7. 21.
 βῆμα 6. 15; 11. 7.
 βῆρωστος 28. 36.
 βιάζεσθαι 24. 11.
 βιβρώσκειν 29. (a) 49.
 βίος 16. 20; 28. 152.
 βλέφαρον 29. (a) 49.
 βοηθεῖν 7. 13.
 βοτάνη 29. (a) 13.
 βριαρός 15. 10.
 Βυζάντιον 19. 6.
 βωμ[32. 5.
 Carcer 42. 7.
 Caedes 42. 5.
 Γάλλος 27. 84.
 γάμος 17. 2; 28. 30.
 γάρ 10. 6, 9; 15. 9; 16. (a) Fr. 4. 2; 20. 29, 40; 21. Fr. 1. ii. 16; 24. 13, 23, 25; 30. 5; 34. 8.
 γαστροκημία 28. 149, 156.
 γε 16. (a) Fr. 1. 4.
 γέρας 17. 2.
 γέεσθαι 10. 4; 12. 7.
 γῆ 7. 11, 22.
 γῆρας 17. 6.
 γηροβοσκείν 28. 38.
 γίγνεσθαι 17. 5; 21. Fr. 1. ii. 18, Fr. 2. i. 11; 22. 8, 10; 24. 10; 27. 12, 14, 40; 28. 40, 55, 89, 138, 170.
 γιγνώσκειν 9. 21.
 γλουτός 28. 77.
 γλυκερός 17. 1.
 γλυκύτατος 29. (a) 20.
 γόνυ 28. 97, 102.
 Γορδίανος 27. 81.
 γράμμα 41. 2.
 γραφή 11. 2 (?).
 γυναικέος 28. 55.
 γυνή 12. 3; 28. 48, 90, 109, 115, 120, 158.
 δακρύδιον 29. (a) 13.
 δακτύλιος 28. 68.
 δάκτυλος 28. 192, 213.
 δάνειον 28. 39.
 δανειστής 28. 57.
 δειγματίζειν 28. 32.
 δειγματισμός 28. 70.
 δέιν 36. 3.
 δεινός 32. 6.
 δέκα 37. 5.
 Δέκιος 27. 83.
 δεξιά 9. 2.
 δεξιός 28. 4 *et saep.*
 δεσποτεύειν 28. 209.
 δεσπότης 6. 15; 10. 14; 28. 181.
 δηλοῦν 28. 3 *et saep.*
 διά 10. 5, 6; 21. Fr. 2. ii. 8, 9, 11, 12, Fr. 3. ii. 5; 26. 7, 9; 28. 7, 137, 229.
 διαβαίνειν 18. 13.
 διάθεσις 29. (a) 52.
 διακλύζεσθαι 29. (a) 20, 22.
 διαλέγεσθαι 10. 12.
 διαλύειν 31. 4.
 διαμπερές 17. 3.
 διανοεῖσθαι 21. Fr. 5. 4.
 διαπέμπειν 21. Fr. 2. ii. 13.
 διαπράσσειν 23. 4.
 διασώζειν 7. 11, 23.
 διαφύειν 21. Fr. 3. ii. 2, 4, 11.
 διδόναι 28. 24.
 δίδυμοι 21. Fr. 3. ii. 10, Fr. 4. 9.
 διεκβάλλειν 27. 11, 31.
 δικαιοσύνη 9. 16.
 δίκη 36. 4.
 διοικεῖν 20. 32.
 Διομήδης 22. 1.
 Διόνυσος 28. 206.
 δῖος 23. 10.
 διπλοῦς 28. 11.
 δοκεῖν 21. Fr. 5. 3.
 δόξα 6. 16; 7. 4 *et saep.*; 9. 9.
 δοξάζειν 7. 4.
 δουλεία 28. 35, 133, 134.
 δοῦλος 28. 16 *et saep.*
 δραχμή 29. 3, 11, 12; 29. (a) 6, 16, 26, 45; 29. (b) 5.
 δύναμις 21. Fr. 3. ii. 12 (?).
 δύνασθαι 39. 11.
 δύνειν 40. 11.
 δύο 28. 53; 35. 2.
 εἶν 21. Fr. 5. 5; 27. 6, 25, 28, 36; 28. 1 *et saep.*
 εἰρωνός 27. 65; 29. (a) 36 (?).
 εἰαυτοῦ 18. 6; 24. 7; 29. (a) 7.
 ἐβδομος 19. 1.
 ἐγγιστα 27. 62, 66.
 ἐγγυαλίζειν 17. 2.
 ἐγκέφαλος 21. Fr. 3. ii. 1.

- ἐγώ 6. 14; 7. 4, 8, 12, 16, 19, 24; 9. 11, 19, 20, 27; 10. 9; 15. 2, 4; 16. 2; 16. (a) Fr. 1. 1. ἡμεῖς 7. 6, 7, 13, 17, 20; 9. 7, 23, 24, 25; 11. 7; 15. 6; 16. (a) Fr. 2. 7, 10; 17. 5.
 ἔδρα 21. Fr. 3. ii. 10; 28. 68.
 εἰ 11. 4; 20. 8, 29; 39. 8.
 εἰδέναι 10. 3; 18. 5.
 εἶθε 15. 14, 23.
 εἴκοσι 10. 3.
 εἰκότως 24. 2.
 εἶναι 15. 1; 16. 19; 20. 34; 24. 6; 27. 37, 68; 28. 132, 166, 181, 184, 209, 225; 29. 10; 34. 8 (?); 39. 3, 6; 40. 24; 41. 4.
 εἰπεῖν 7. 8, 12, 16, 24; 22. 3.
 εἶπερ 21. Fr. 1. ii. 10.
 Εἰραφιώτης 31. 9.
 εἰρήνη 9. 10.
 εἰς 9. 11, 17, 23; 17. 6; 18. 13; 21. Fr. 1. ii. 4, Fr. 3. ii. 7, 8, 9, 11; 22. 1; 23. 7; 27. 39, 55, 59; 28. 65, 79; 29. 3, 7; 30. 7.
 εἰσέρχεσθαι 22. 1.
 εἴτα 22. 8, 19; 27. 4, 31, 34, 50; 28. 7; 29. (a) 15.
 ἐκ 7. 5 *et saep.*; 21. Fr. 1. ii. 3 *et saep.*; 22. 17; 23. 2; 28. 17 *et saep.*
 ἕκαστος 10. 5; 27. 71, 73.
 ἑκάτερος 21. Fr. 4. 3.
 ἐκδέχεσθαι 24. 16.
 ἐκδημεῖν 28. 62.
 ἐκδημητής 28. 171.
 ἐκδημία 28. 79.
 ἐκείνος 21. Fr. 2. ii. 12; 31. 5.
 ἐκκλησία 6. 2.
 ἔκλυσις 10. 2.
 ἐκτός 21. Fr. 1. ii. 14.
 ἐκφεύγειν 28. 166.
 ἐκφύειν 21. Fr. 2. i. 7.
 ἔλαιον 29. (a) 14, 44.
 Ἔλενος 22. 3.
 ἐλεύθερος 28. 184.
 ἐλευθεροῦν 11. 3.
 Ἕλληνες 18. 19; 23. 3.
 ἐμβαίνειν 28. 19.
 Ἐμμανουήλ 7. 9.
 ἐμός 9. 10; 10. 14.
 ἐμπιμπλάναι 9. 32.
 ἐμποδίζειν 28. 190.
 ἐν 6. 15; 7. 15; 9. 33; 10. 9; 18. 19, 21; 19. 1; 21. Fr. 1. ii. 6, Fr. 3. ii. 5; 26. 1, 2, 3, 5; 28. 11, 19, 133, 138, 165; 29. (a) 18.
 ἐνάρχεσθαι 21. Fr. 2. ii. 10.
 ἐνδοξος 28. 108.
 ἐνεῖναι 20. 39.
 ἔνεκα 16. (a) Fr. 1. 3. ἔνεκεν 9. 25.
 ἐνθα 23. 9.
 ἐνιαυτός 27. 69, 72.
 ἐνιοι 21. Fr. 2. ii. 8.
 ἐνιστάναι 27. 69; 39. 9.
 ἐντελείναι 21. Fr. 1. ii. 15.
 ἐξομολογεῖσθαι 9. 16.
 ἐπαίρειν 10. 13.
 ἐπάρχειν 20. 42.
 ἐπαφροδισία 28. 110.
 ἔπειτα 28. 204, 217.
 ἐπήρεια 28. 139.
 ἐπὶ 21. Fr. 2. i. 8, Fr. 3. ii. 9, Fr. 4. 4; 22. 5, 10; 23. 12; 24. 11; 27. 3 *et saep.*; 28. 144, 157, 187; 29. (a) 7, 48; 30. 3, 5; 41. 3.
 ἐπιδερμῖς 28. 46.
 ἐπιδίφριος 28. 59.
 ἐπιθυμεῖν 21. Fr. 5. 5.
 ἐπιθυμία 21. Fr. 5. 2.
 ἐπικτήσεις 28. 39, 87.
 ἐπίστασθαι 11. 4.
 ἐπιτελεῖν 39. 5.
 ἐπιτετραίνειν 21. Fr. 2. i. 6.
 ἐπιτιθέναι 9. 15.
 ἐπιφάνεια 28. 73.
 ἐπιχειρεῖν 20. 31.
 ἐποχή 27. 12, 40.
 ἐρᾶν 16. (a) Fr. 1. 3.
 ἐργασία 28. 60.
 ἐρεῖν 16. 12; 21. Fr. 2. i. 11.
 ἐρχεσθαι 22. 5.
 ἐρημία 16. (a) Fr. 3. 2.
 Ἐρμῆς 28. 126, 191.
 ἐσθλῆναι 10. 5.
 esse 42. 8.
 ἔσχατος 21. Fr. 3. ii. 3.
 ἕτερος 21. Fr. 1. ii. 4, 14, 17, Fr. 2. ii. 9; 22. 6.
 ἔτι 16. 4, 18; 21. Fr. 3. ii. 2; 23. 5; 39. 2.
 ἔτος 27. 2 *et saep.*
 εὐδοκία 9. 31.
 εὐλογεῖν 9. 11.
 εὐπορεῖν 28. 15, 125, 155, 230.
 εὐπορία 20. 17; 28. 194.
 εὐρίσκειν 17. 3, 4; 27. 15.
 εὐστάθεια 28. 153.
 εὐσημονεῖν 28. 28.
 εὐτελής 24. 13.
 εὐφραίνειν 28. 7, 85, 98, 205.
 εὐφρασία 28. 47, 54, 93.
 εὐχεσθαι 13. *et saep.*
 εὐώδης 29. (a) 19.
 εὐώνυμος 28. 18 *et saep.*
 ἐφημοσύνη 15. 1 (?).
 ἐφορεύειν 18. 17.
 ἔχειν 15. 9; 27. 6, 36; 28. 12 *et saep.*
 ἐχθρός 7. 13; 9. 23.
 ἐχιδνα 29. (a) 9.
 Ζεὺς 28. 37, 218, 222.
 ζημία 28. 20.
 ζῆν 6. 16.
 ζωή 7. 6.
 ζῶν 9. 31.
 ἦ 21. Fr. 3. ii. 6; 24. 8, 9; 28. 8, 46, 158.
 ἦβη 28. 28.
 ἡγεῖσθαι 6. 3.
 ἦδη 17. 5.
 ἡκειν 13. 17; 16. (a) Fr. 3. 5.
 ἥλιος 16. (a) Fr. 1. 4; 27. 63.
 ἦλος 26. 2, 5.
 ἡμέρα 23. 12; 27. 12 *et saep.*

ἡμέτερος 7. 22.
 ἡμικοτύλιον 29. (a) 44.
 ἡμιοβέλιον 29. 12.
 ἡνεκές 13. 13.
 ἡπειρος 18. 13.
 Ἡρα 40. 19.
 Ἡρακλῆς 15. 17 (?).

θάπτειν 34. 4.
 θανμάζειν 7. 8; 10. 11.
 θέαμα 26. 7, 9.
 Θεόπομπος 19. 2.
 θεός 11. 7; 17. 5; 26. 7, 8.
 θερινός 27. 59.
 θηλυκός 28. 95, 105, 203, 229.
 θλείβειν 39. 8.
 θυήσκειν 13. 3.
 Θράκες, οἱ 19. 8.
 Θρακία 19. 10.
 θύειν 28. 112.
 θυμοῦσθαι 21. Fr. 5. 5.
 ὠθ 27. 11, 40.

ἰδεῖν 18. 1.
 ἰδιος 6. 16; 28. 216.
 ἰδοῦ 7. 9; 10. 3.
 ἱερός 21. Fr. 3. ii. 6; 28. 38.
 ἱκνεῖσθαι 17. 6; 24. 5.
 ἱλαρός 16. (a) Fr. 1. 4.
 Ἰλιον 22. 1; 23. 2.
 ἱμάτιον 23. 14.
 ἰν 42. 7.
 Ἰππίας 18. 22.
 ἵππος 24. 8.
 ἰσημερία 27. 57, 62, 65.
 ἴστασθαι 28. 10; 33. 2 (?).
 ἰσχύον 28. 4, 9.
 ἴσος 29. (a) 11, 29. ἴσως 11. 6.
 item 42. 5.

καδμία 29. (a) 2; 29. (b) 18.
 καθαίρειν 23. 14.
 καθάπερ 20. 29.
 καθίζειν 30. 12.
 καθιστάναι 30. 7.
 καίειν 29. (b) 12, 21, 22.
 καιρός 22. 16; 28. 6, 21, 153.
 κακοπάθεια 28. 171, 221.
 κακοπαθεῖν 28. 84.
 κακός 9. 20; 15. 6; 28. 21.
 καλεῖν 19. 9; 28. 69, 76; 30. 13.
 καλός 10. 10; 31. 2; 41. 5. κάλλιστος 29. 9.
 κανθός 29. (a) 50.
 καπνίλας 29. (a) 8 (?).
 καρδία 9. 7.
 Καριόθρεπτος 35. 1.
 καρτερόθρους 15. 10.
 κατὰ 7. 13; 11. 2; 19. 11; 21. Fr. 1. ii. 6; 23. 11; 27. 13, 40, 53; 28. 152; 35. 2; 40. 6.
 καταγωγή 35. 3.
 κατακρίνειν 10. 6.
 καταλαμβάνειν 27. 41.

καταλείπειν 20. 39.
 καταλύειν 18. 20.
 καταμανθάνειν 20. 37.
 κατασκευάζειν 25. 10 (?).
 κατασκευή 26. 11, 15.
 κατερεῖν 30. 4.
 κατέρχεσθαι 7. 10.
 κεδνός 16. (a) Fr. 2. 3.
 κελεύειν 23. 12.
 κενός 28. 65.
 Κέρβερος 32. 8.
 κέρδος 28. 26, 48, 94.
 κερκίς 28. 135, 141.
 κηκίς 29. 3.
 κινεῖν 21. Fr. 1. ii. 6, 13.
 κιονίς 29. (a) 27.
 κληρονομεῖν 28. 226.
 κλίμαξ 31. 1.
 κνήμη 28. 106, 113, 118.
 κοινός 17. 7; 21. Fr. 4. 5.
 κοίτη 29. 7.
 κολλούριον 29. (a) 46.
 Κόμοδος 27. 33, 76.
 κόπος 28. 12, 17, 52.
 Κόροιβος 22. 4.
 κοτύλη 29. (a) 19, 43.
 κοτυλῖς 28. 75, 81.
 κούφισις 28. 133.
 κρατεῖν 10. 9; 15. 2; 20. 43.
 κρατερός 15. 3.
 κρήδεμνον 25. 18.
 κρήνη 30. 12.
 κρίνειν 6. 16; 9. 16; 24. 13.
 κρίνις 28. 165.
 κρόκος 29. (a) 38.
 κρυφίμαϊος 28. 33, 72.
 κτήμα 28. 183.
 κτίζειν 18. 15.
 κύαθος 29. 1, 4; 29. (a) 12, 14.
 κύαμος 29. (a) 25.
 κύδος 17. 1.
 κύκλος 27. 3, 15, 34, 42, 56.
 κυρεῖν 15. 6.
 Κυρηνιακός 29. (a) 16.
 κύριος 7. 8 *et saep.*; 9. 6, 25, 31, 33; 28. 224; 33. 7.
 κυρίως 26. 1.
 κύστις 21. Fr. 3. ii. 8.
 κύων 15. 15.

Λακεδαίμων 23. 7.
 Λάκων 18. 16.
 λαμβάνειν 9. 30; 27. 48, 69.
 λαμπρός 25. 17; 28. 25.
 λανθάνειν 15. 8.
 λαός 7. 11; 9. 11, 15.
 λάσιος 14. 5 (?).
 λαΐνειν 29. (a) 3.
 λέγειν 10. 11, 13; 16. (a) Fr. 5. 2; 33. 8; 37. 2.
 λέως 29. (a) 25, 29.
 λείπειν 15. 4; 27. 38, 73.
 λευκός 29. 13 (?); 29. (a) 4, 6, 23.
 Λέων 27. 31, 50.

- λήμωσις 39. 10.
 ληρεῖν 16. 6 (?).
 λίβανος 29. 4; 29. (a) 45.
 λιθάργυρος 29. (a) 42.
 λιθοφρύγιος 29. (b) 16 (?).
 λιπαρός 29. (a) 40.
 λογισμός 21. Fr. 5. 2.
 λόγος 21. Fr. 2. ii. 10; 28. 3, 187; 37. 15.
 λοιδορία 28. 71.
 λοιπός 21. Fr. 2. i. 11; 27. 3 *et saep.*; 31. 7.
 λύκος 31. 3.
 λυπεῖν 28. 5, 136, 144, 158.
 λύπη 28. 169, 211.
 μακρός 28. 142.
 μάλαγμα 29. (a) 27 (?).
 μάνα 29. 4; 29. (a) 29 (?).
 Μαξιμίνος 27. 80.
 μάραθον 29. 12.
 Μάρθα (l. Μαρία) 7. 14.
 μάχη 22. 20; 28. 203.
 μεγαλύνειν 7. 12.
 μέγας 9. 9; 17. 3; 28. 120, 207; 29. (a) 54. μέγα 29. (a) 53. μεγάλως 28. 15, 125.
 μέλι 29. (a) 8, 12, 35; 29. (b) 10.
 μέν 13. 9; 18. 21; 20. 23, 41; 21. Fr. 2. ii. 8; 23. 9; 26. 3, 8, 13; 27. 8, 20, 22, 26; 28. 59; 32. 5; 35. 5.
 Μενδήσιος 29. 6.
 μένιν 16. 3, 16.
 μέριμνα 28. 219.
 μέρος 11. 2; 28. 4, 9, 14, 18, 64; 35. 2.
 μεσημβρία 27. 66.
 Μεσορή 27. 59.
 μέσος 28. 23.
 μετά 6. 14; 7. 7; 10. 12; 27. 62, 66; 28. 3, 49, 198; 29. 6; 29. (a) 35.
 μετανοεῖν 10. 13.
 μεταστασία 28. 103.
 μετάστασις 28. 34.
 μετοπωρινός 27. 61.
 Μεχέρ 27. 64.
 μέχρι 27. 69; 28. 20.
 μή 21. Fr. 1. ii. 10; 41. 5.
 μηδέ 15. 8; 24. 20 (?).
 Μῆδοι 20. 45.
 μήκος 27. 16 *et saep.*
 μήκων 29. 13.
 μήν 27. 54.
 μήνιγξ 21. Fr. 1. i. 1.
 μηρός 28. 86, 92.
 μήτε 10. 4.
 μήτηρ 13. 19.
 μήτρα 21. Fr. 3. ii. 9; 29. 9.
 μικρός 21. Fr. 4. 6; 28. 192, 198, 213.
 Μίνως 40. 4.
 μισεῖν 41. 2 (?).
 μισηστήρ 28. 4.
 μοῖρα 27. 15 *et saep.*
 μοιχεία 28. 116.
 μονομαχεῖν 15. 7.
 μόνος 9. 26; 15. 4; 16. 5; 37. 3. μόνον 21. Fr. 2. i. 12.
 μορβίλλων 15. 1.
 μόχθος 28. 117.
 Μύδων 22. 4.
 Μυσία 22. 17.
 μυώδης 21. Fr. 1. ii. 5.
 ναός 9. 6.
 Ναυσικάα 23. 11, 14.
 νέατος 35. 8.
 νεκρός 6. 16.
 Νέμεσις 28. 139, 177.
 νεομηνία 27. 11.
 Νεοπτόλεμος 22. 12.
 νευρίον 21. Fr. 2. i. 12.
 νεῦρον 21. Fr. 1. ii. 13, Fr. 3. ii. 2.
 νευρώδης 21. Fr. 1. ii. 5, 11.
 νεώτερος 28. 88, 195.
 νή 16. (a) Fr. 1. 4.
 νηστεύειν 10. 2.
 νίκη 7. 13. Νική 28. 13, 173.
 νοσεῖν 21. Fr. 5. 4.
 νόστος 23. 2.
 νύμφη 13. 15; 17. 3.
 νυμφίος 17. 1, 4.
 νύξ 27. 60.
 νωτιαῖος 21. Fr. 2. ii. 1, Fr. 3. ii. 4.
 ξενοδοχεῖν 7. 14.
 ξίφος 15. 4.
 ὄγδοος 40. 10.
 ὀδοντότριμμα 29. (a) 24.
 ὀδός 28. 142, 189.
 Ὀδυσσεύς 22. 11; 23. 10.
 ὀθομαι 16. (a) Fr. 2, verso 3.
 οἰεσθαι 9. 20.
 οἰκία 28. 25.
 οἶνος 29. 6; 29. (a) 19, 43.
 ὀλίγος 10. 9; 20. 33; 21. Fr. 3. ii. 9.
 ὀλολύζειν 9. 6.
 ὄλως 16. 19.
 ὀμαλός 21. Fr. 4. 7.
 Ὀμηρος 40. 11.
 ὀμιλία 23. 15.
 ὀμοίως 28. 90, 228.
 ὀμοφροσύνη 17. 4.
 ὀμφαλός 26. 1.
 ὄνειρος 26. 7.
 ὄνομα 9. 25.
 ὀνομασία 6. 14.
 ὀπάζειν 17. 4.
 ὀπηδεῖν 17. 1.
 ὀπίσω 32. 6.
 ὄπλον 15. 3; 26. 11, 12.
 ὀρατός 7. 15.
 ὄργανον 21. Fr. 1. ii. 16.
 ὀρίζειν 6. 2.
 ὀρύσσειν 35. 6.
 ὄρχις 28. 50, 52.
 ὄς 10. 6; 28. 144; 30. 13; 34. 8 (?).
 ὀστισοῦν 37. 4.
 ὀστοῦν 21. Fr. 2. i. 7, 10. ἱερὸν ὀστοῦν 21. Fr. 3. ii. 6; 28. 38.
 ὄστρακον 29. (a) 5.

- ὁσφύς 21. Fr. 3. ii. 11; 28. 14, 18, 23.
 ὅταν 26. 3, 5, 7.
 ὅτι 9. 26, 31.
 οὐ, οὐκ 9. 21; 10. 9; 13. 20; 16. 9; 16. (a) Fr. 2, verso 2, 3; 18. 5; 21. Fr. 2. i. 12; 28. 216; 30. 3; 40. 24; 41. 3, 4.
 οὐδαμῶς 25. 23.
 οὐδέ 21. Fr. 5. 3.
 οὐθείς 21. Fr. 5. 2.
 οὐλε 16. (a) Fr. 2, verso 1.
 οὖν 11. 4; 27. 68.
 οὐράνιος 22. 2.
 οὐρανός 7. 10.
 οὗτος 6. 14; 10. 11; 11. 3; 16. (a) Fr. 3. 4; 21. Fr. 4. 4; 27. 39, 60, 70; 31. 6; 33. 1; 39. 5.
 οὕτω, οὕτως 10. 1; 13. 20; 20. 40; 21. Fr. 5. 4; 27. 15, 37, 41.
 ὀφθαλμός 9. 33.
 παιδίον 41. 5.
 παιδοφόνος 13. 16.
 παῖς 15. 6, 9; 17. 6.
 παλαιός 29. (a) 12, 14, 19, 51.
 παλάμη 15. 2.
 πάλιν 22. 3.
 παλλάδιον 22. 8.
 παντάπασιν 20. 33.
 παρά 7. 14; 9. 26, 31; 10. 5; 22. 15; 29. (a) 59.
 παράγειν 30. 6.
 παραδέχεσθαι 24. 21.
 παραιρεῖν 35. 5.
 παραλία 18. 14.
 παραλλάσσειν 21. Fr. 5. 3.
 παρῆναι 28. 6.
 παρεισάγειν 24. 21.
 παρέχεσθαι 7. 13.
 παρθένος 7. 9, 18; 34. 10.
 παρίστασθαι 23. 11.
 Παρμενίων 19. 13.
 πᾶς 7. 24; 9. 31; 10. 11; 16. (a) Fr. 1. 1; 20. 43; 26. 11; 27. 5, 11, 33, 36, 55; 28. 210.
 πατάσσειν 24. 12.
 πατήρ 23. 15.
 παχύς 21. Fr. 3. ii. 7.
 Παχών 27. 65.
 πείθειν 20. 13.
 Πειρήνη 30. 13.
 Πεισίστρατος 18. 23 (?).
 πέμπτος 28. 228; 40. 5.
 πένης 28. 16, 155.
 πέπερι 29. (a) 2 (?), 4, 23 (πίπερ); 29. (δ) 8, 13, 22.
 περί 21. Fr. 2. ii. 7; 23. 5; 27. 51, 52; 28. 216; 29. (a) 7.
 περιβάλλειν 35. 7.
 περιγίγνεσθαι 20. 35.
 περιέχειν 23. 10.
 περιλείπειν 27. 38.
 Πέρωνθος 19. 6.
 περιπίπτειν 28. 220.
 περιφύειν 21. Fr. 2. i. 8.
 Πέρσης 20. 30, 38.
 πηδᾶν 31. 1 (?).
 πίνειν 10. 5.
 πίστις 6. 14; 28. 187.
 πλαγκτός 13. 12.
 πλανᾶν 7. 11; 28. 188.
 πλάτος 27. 18 *et saep.*
 πλεῖν 22. 11.
 πλείστος 30. 5.
 πλέον 21. Fr. 3. ii. 6.
 πλευρά 21. Fr. 5. 10.
 πλήρης 27. 2, 52.
 πλυνός 23. 13.
 πνεῦμα 7. 5; 39. 2.
 πνεύμων 29. 9.
 πνοή 7. 24.
 ποιεῖν 16. 9; 25. 2; 27. 16, 43, 56, 70; 29. 10; 29. (a) 47, 53; ποιεῖσθαι 11. 5.
 πολέμιος 24. 4.
 πολεμιστήριος 26. 12.
 πόλεμος 19. 4.
 πολιορκία 19. 6.
 πολὺς 16. 17; 18. 14; 28. 11 *et saep.*; 32. 7.
 πολύτλας 23. 9.
 πόμα 10. 4.
 πόνος 28. 78, 83.
 πορεύεσθαι 23. 13; 28. 79, 143, 189.
 πόρος 20. 39; 21. Fr. 2. i. 6; 39. 7.
 πορφύρεος 15. 11.
 πόσος 21. Fr. 2. i. 8; 27. 38.
 ποτέ 33. 8.
 πον 17. 5.
 πούς 28. 169 *et saep.*
 πράγμα 28. 66, 72.
 πράξις 28. 121.
 πρό 39. 3.
 προαιρεῖσθαι 21. Fr. 2. ii. 3, 5, 9, 11.
 προαίρεσις 21. Fr. 1. ii. 6.
 προδηλοῦν 28. 67.
 προδιαμασᾶσθαι 29. (a) 21 (?).
 προέρχεσθαι 25. 14.
 προηγείσθαι 21. Fr. 2. ii. 11 (?).
 πρόνοια 11. 5.
 προπομπή 23. 6.
 πρὸς 10. 8, 14; 11. 6; 22. 7; 23. 7, 15; 29. 2, 8; 29. (a) 18 *et saep.*; 40. 28.
 προσδοκᾶν 18. 11.
 προσέρχεσθαι 21. Fr. 3. ii. 3.
 προσιέναι 20. 31.
 προσλαμβάνειν 27. 25; 28. 151.
 προσπίπτειν 7. 16.
 προστιθέναι 27. 2 *et saep.*
 πρόσωπον 28. 56 *et saep.*
 προτίθεσθαι 10. 2.
 πρωί 29. 7.
 πτέρνα 28. 178.
 Πτολεμαῖος 27. 57.
 πυγή 28. 58, 63.
 πυκάζειν 15. 5.
 πυκνῶς 25. 21.
 Πύλιοι 23. 8.
 πως 40. 17.
 quaestio 42. 3.

ῥάχης 21. Fr. 2. i. 10.
ῥεύμα 29. 8; 29. (a) 50.
ῥῆμα 7. 17.
ῥόδιος 15. 5.
Ῥώμη 6. 3.

σαρκούν 7. 18.
σάρξ 7. 15; 9. 19.
σαντοῦ 16. (a) Fr. 1. 3.
σαφώς 20. 36.
σεμίδαλις 29. (a) 28 (?).
σεμνός 15. 1.
Σεονῆρος 27. 77.
σημαίνειν 28. 51 *et saep.*
σημείον 28. 63.
σήμερον 10. 3.
σηπία 29. (a) 5, 33.
Σικυνών 18. 21.
Σίσυφος 40. 8.
σίτος 34. 11.
σκαμμωνία 29. (a) 13.
σκέλος 21. Fr. 4. 2.
σκυλμός 28. 77, 82.
Σκῦρος 22. 12.
σκύταλον 32. 4.
σός 15. 9 (?).
Σπαρ[τ... 18. 10 (?).
σπέρμα 29. 10, 11.
σταφίς 29. (a) 23.
στέαρ 29. (a) 9.
στέφανος 15. 5 (?).
στολή 30. 11.
στόμα 29. (a) 18.
στόμαχος 29. 8.
στρατεία 10. 10.
στρατηγεῖν 18. 17.
στρατιώτης 20. 33.
στρατός 14. 1.
σύ 9. 15 *et saep.*; 15. 5; 16. 4, 12; 17. 1; 20. 34. ὑμεῖς
11. 2.
συγχεῖν 24. 15.
συγχωρεῖν 10. 9.
συνάμινος 29. (a) 3.
συλλέγειν 20. 46.
συμβαίνειν 20. 12.
συμμαχία 22. 5.
συνάγειν 27. 35, 55, 71; 34. 11.
συναναστρέφειν 7. 7.
σύνδεσμος 27. 8, 9, 13, 51, 52.
συνεῖναι 36. 2.
συντάσσειν 27. 5.
σύντομος 27. 32 (?).
Σύρος 16. 6.
Σύροι 20. 46.
συστέλλειν 39. 6.
σφάραγος 14. 2.
σφείς 13. 18.
σφυρόν 28. 160, 164.
σχεδόν 21. Fr. 3. ii. 6.
σχιστή 29. (a) 26.
σχοιῖον 26. 11, 13.
σώζειν 8. 16; 9. 15; 22. 7.

σῶμα 28. 225.

τάξις 24. 3.
τε 16. 7; 18. 18; 20. 45; 21. Fr. 3. ii. 7; 26. 11.
τέκνον 17. 5; 28. 43.
τέλειος 29. (a) 49.
τελειοῦν 10. 10.
τελευτή 27. 58.
τέλος 27. 38.
τεσσαρακοστός 19. 2.
τέταρτος 28. 223; 29. 3.
τετραχωρίται 19. 8, 14.
Τηλέμαχος 23. 6.
τηρεῖν 27. 57.
τήρησις 27. 61, 74.
τίκτειν 7. 9.
τιμᾶν 24. 5 (?).
τις 16. 8, 12, 15; 16. (a) Fr. 3. 5; 21. Fr. 1. ii. 18 (?),
Fr. 2. ii. 7, Fr. 3. ii. 1, 11; 24. 9, 12; 28. 2 *et saep.*;
39. 6, 8.
τοιούτος 16. (a) Fr. 1. 2; 21. Fr. 1. ii. 7; 24. 14; 28. 11
et saep.
τόπος 21. Fr. 3. ii. 11; 28. 35.
τοσοῦτος 10. 12.
τότε 16. 14.
τραχύς 29. (a) 48.
τράχωμα 29. (a) 55.
τρίτος 16. (a) Fr. 3. 6; 21. Fr. 3. ii. 6; 28. 201.
τριώβηλον 29. 4, 12.
τροπή 22. 10; 27. 57, 59, 61, 64.
τροφή 9. 31; 29. (a) 17.
τρόφιμος 16. (a) Fr. 1. 2.
τροχίσκος 29. 2, 5, 8.
Τρώες 22. 9, 18.
τυλώδης 29. (a) 52.
τυραννίς 18. 20.
Τύχη 28. 100, 159, 200.
ὔδωρ 29. 1, 4; 29. (b) 4, 7.
ὑγιαίνειν 16. (a) Fr. 2, verso 1.
ὑπάρχειν 28. 45.
ὑπέρ 23. 16.
ὑπεραίσιος 14. 8.
ὑπερψοῦν 7. 19.
ὑπνοποιεῖν 29. (a) 1.
ὑπνος 23. 11; 34. 7.
ὑπό 19. 11; 20. 38, 45; 28. 24, 68.
ὑπογαστριον 28. 1.
ὑπολαμβάνειν 9. 15.
ὑπολείπειν 27. 7.
ὑποτακτικός 28. 131.
ὑπόταυρος 28. 31.
ὑπώρεια 18. 15.
uterque 42. 8.
φάναι 24. 23.
φάραγξ 9. 4.
φαρέτρα 14. 7.
φάρμακον 41. 4.
φάσκειν 10. 1.
φέρειν 15. 12; 28. 172.
φεύγειν 32. 5; 41. 5.

φιλάνθρωπος 8. 12, 15; 9. 15.
 φιλεῖν 41. 2.
 φιλικός 28. 99.
 Φιλιππικά 19. 3.
 Φίλιππος 19. 4, 15. Φίλιπποι 27. 82.
 φίλος 16. 7; 17. 3; 28. 8.
 φλέγμα 39. 9.
 φλέψ 21. Fr. 2. i. 5.
 φοβέισθαι 34. 5.
 φοβερός 6. 15; 11. 7.
 Φοῖνιξ 22. 11.
 φρήν 14. 5.
 φρικτός 6. 15.
 φρουτίζειν 16. (a) Fr. 2, verso 2, 3.
 φρουτὶς 28. 215.
 φύειν 21. Fr. 1. ii. 3, 5, Fr. 2. i. 5, Fr. 3. ii. 3, Fr. 4. 2.
 φωνή 10. 12, 13.
 φῶς 7. 20.

χαίρειν 16. (a) Fr. 2, verso 1; 17. 3.
 χαλεπός 28. 56; 39. 12.
 χαλκός 29. (b) 12, 15, 19.
 χαμαιλέον 29. (a) 10.
 χαρά 22. 9; 28. 218.
 χαρίεις 17. 2.

χάρις 41. 3.
 Χάριτες 17. 1.
 χειμερινός 27. 64.
 χείρ 9. 23, 32.
 Χίλων 18. 16.
 χολή 29. (a) 10.
 χορή 29. (a) 7.
 χρῆμα 20. 36, 44; 28. 224.
 χρῆσθαι 29. (a) 3.
 χρῆσις 41. 3.
 χρίειν 29. (a) 30.
 Χριστός 6. 15; 7. 5, 21; 11. 7.
 χρόνος 20. 41; 40. 18.
 χρυσός 15. 9.

ψάμμιος 29. (a) 26.
 ψιμύθιον 29. (a) 41.
 ψόγος 28. 49, 115.
 ψυχή 7. 22; 41. 4.

ϖ 16. (a) Fr. 1. 2; 41. 5.
 ὄρα 27. 59, 62, 64, 66.
 ὥς 6. 1; 7. 24; 10. 3; 20. 36; 21. Fr. 2. i. 11; 28. 9,
 11; 28. 35; 37. 5.
 ὠφέλ... 18. 8.

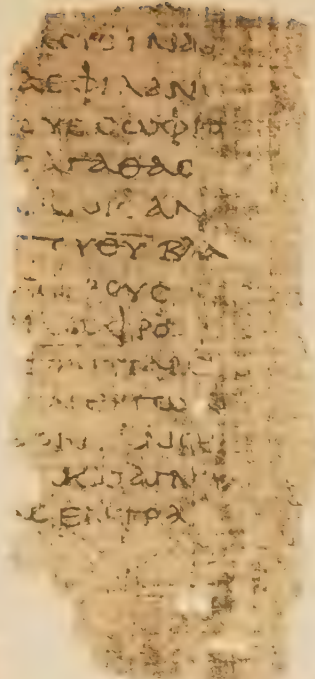
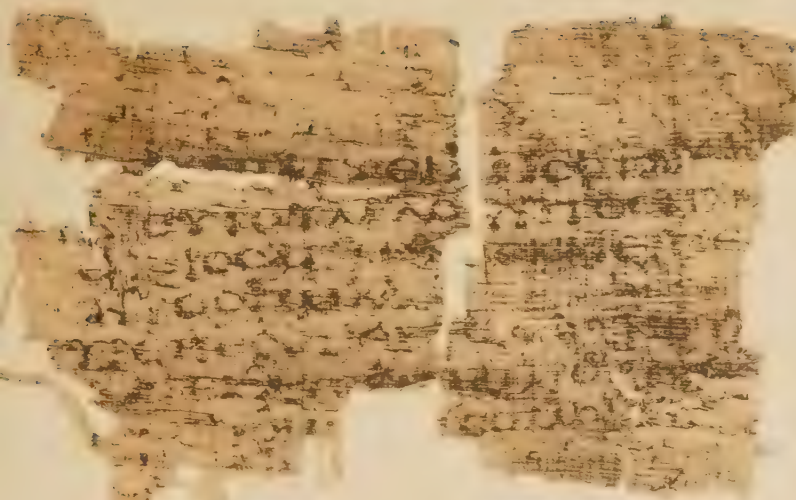
II. INDEX OF PASSAGES DISCUSSED

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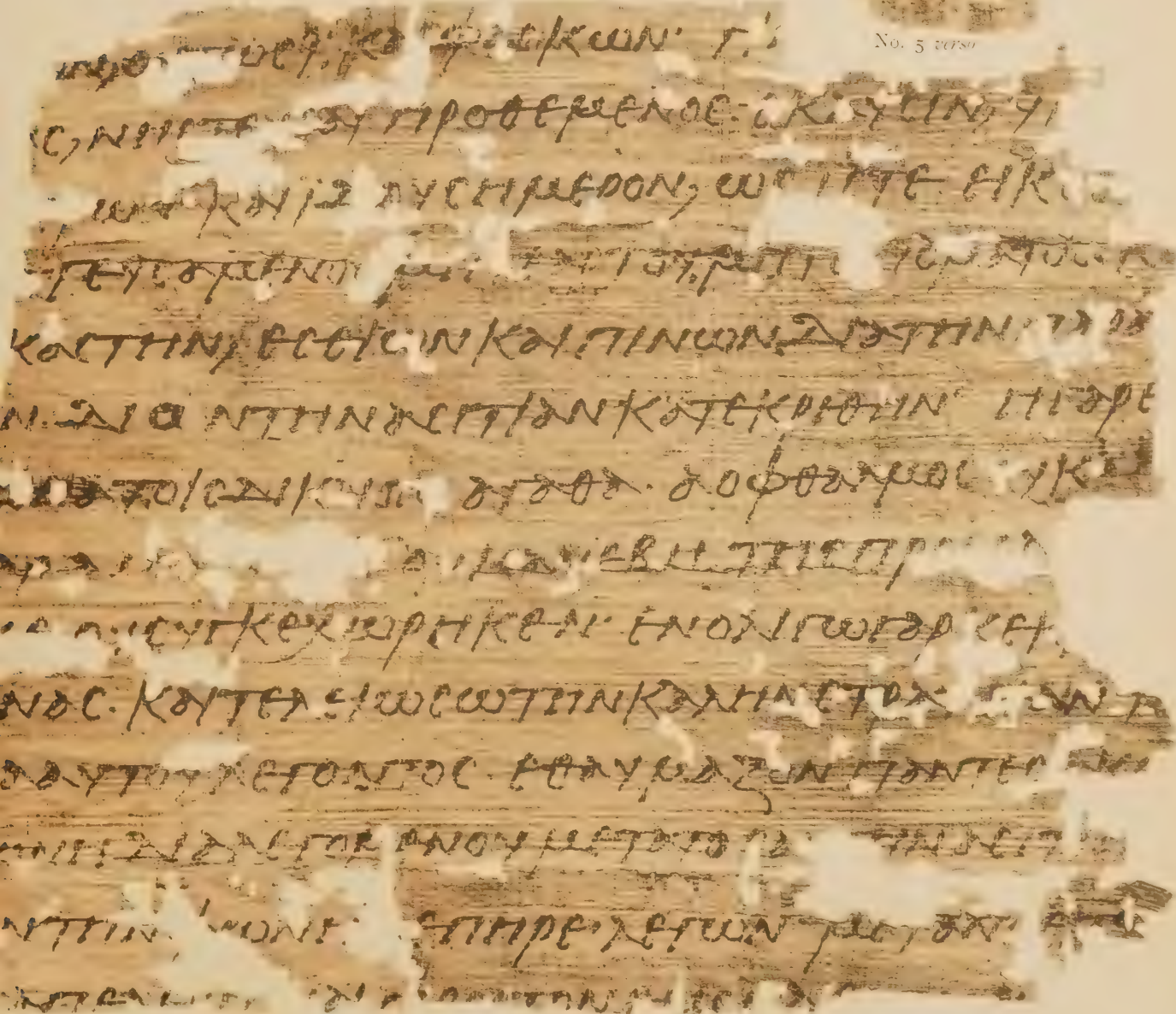
	PAGE		PAGE
Bekker, <i>Anecd.</i> p. 359. 32	23	Livy xlv. 7, xlv. 32	34
Darmstadt Glossary (Sturz, App. to Etym. Gud.)	46, 47	Plutarch, <i>De Herodoti Malign.</i> 21	30
Etym. Magn. p. 39. 21.	23	Polyaenus, <i>Strateg.</i> iv. 4. 1.	32, 34
Eustathius 475. 40	45	Ps.-Melampus (A) 130-1	62
Frontinus, <i>Strateg.</i> i. 4. 13	32	Schol. A, Homer Δ 307	44
		Steph. Byz. s. v. Ἀγησός	34

(b) PAPYRI, ETC.

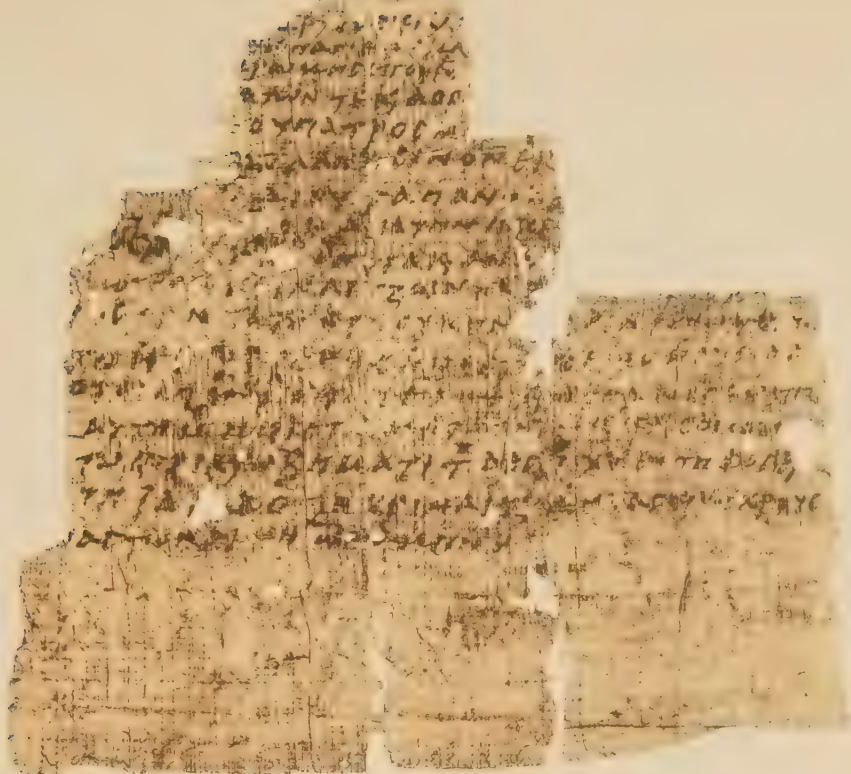
P. Amh. 4	3	P. Hibeh 5	26
B. G. U. 287	20	P. Oxy. 665	33
Berliner Klassikertexte II. 3	30	" 841, II. 98, IV. 37	92
" " III. 9770	39	P. Paris.	92
" " V. ii. 20	31	P. Reinach 1	81
P. Berlin 9570 (<i>Archiv</i> i, pp. 388 sqq.)	190	" 2	37
Codex Sinaiticus	56	" 5	30
P. Grenf. II. 8 (b)	26	P. Vitelli ii. 45 (<i>Atene e Roma</i> , 1904, Nos. 61-2, p. 38)	64
P. Hawara 15 (unpublished)	181		



No. 2. Fr. 1 recto

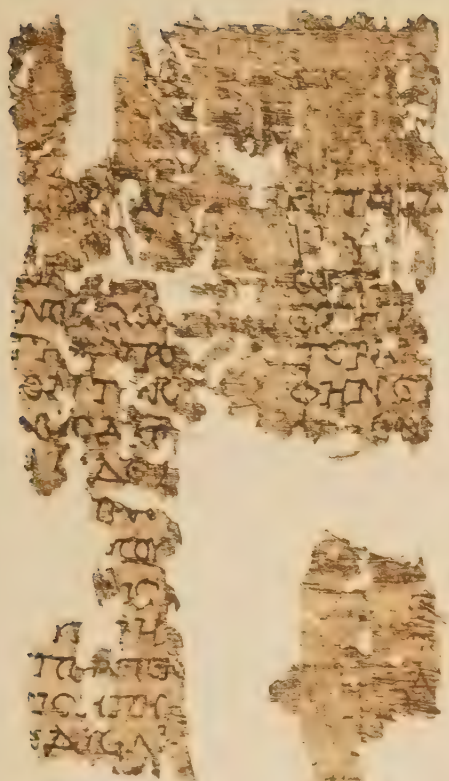


No. 5 verso



No. 6

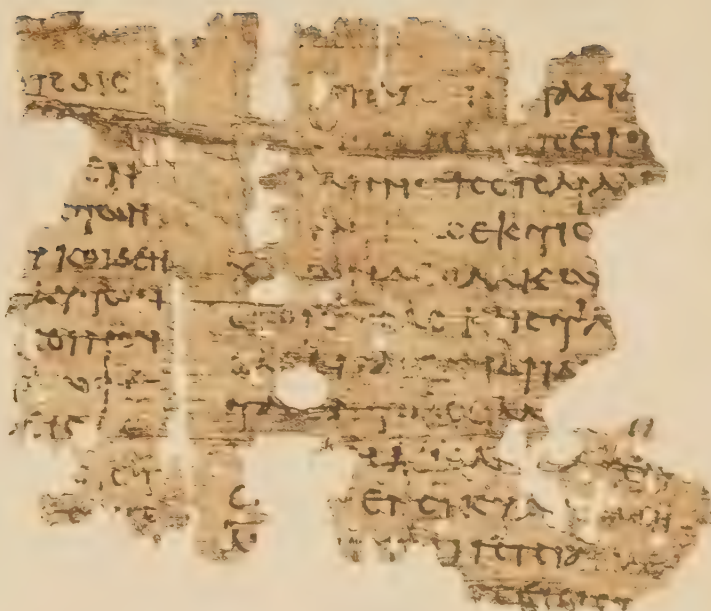




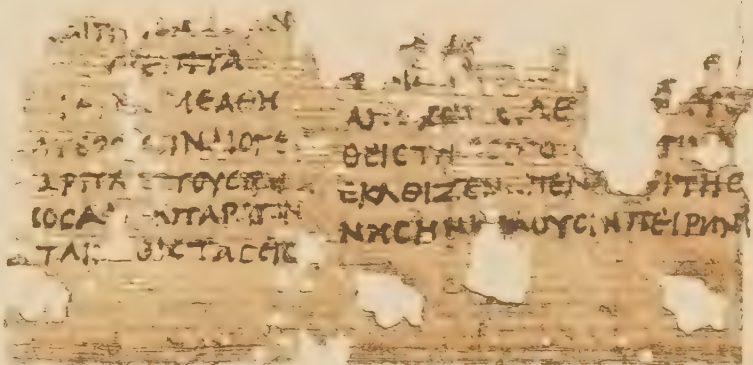
Fr. 1



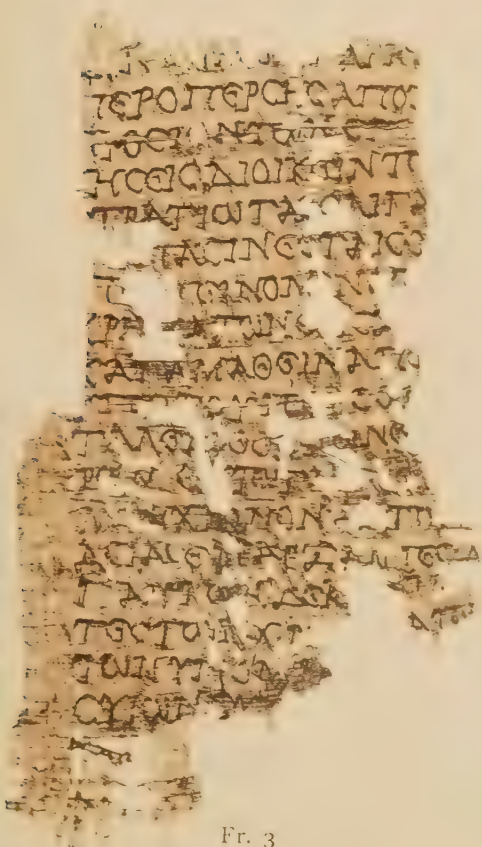
Fr. 2



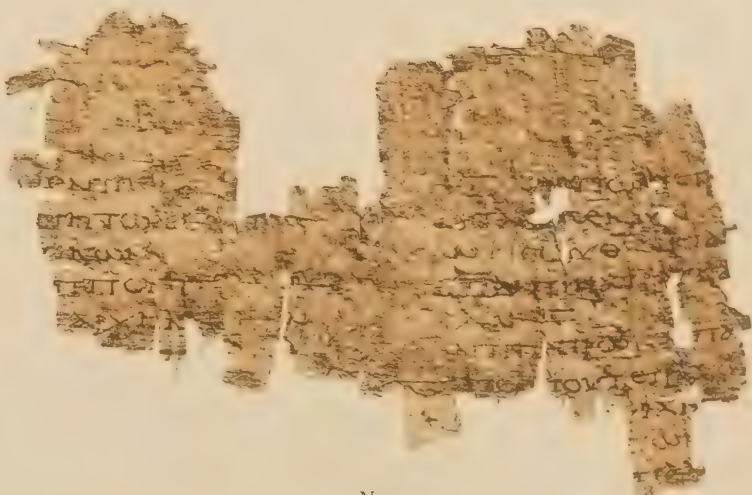
No. 18



No. 30



Fr. 3



No. 19

Fragment of papyrus with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by a large hole and the fragment is irregularly shaped.

No. 26

Fragment of papyrus with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by a large hole and the fragment is irregularly shaped.

No. 24

Fragment of papyrus with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by a large hole and the fragment is irregularly shaped.

No. 61 recto

Fragment of papyrus with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by a large hole and the fragment is irregularly shaped.

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 ПНКО
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